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Browdy Discards Frisch ZOA Program

Women, Protesting Balcony In Synagogue, Stage 'Sit-Down Strike' At Saturday Services

By PHIL LEVINE

LOUISVILLE—(NJP)—Services at Keneseth Israel, the city's largest Orthodox congregation, were interrupted last Saturday by a "sitdown strike" of some 20 women who entered the synagogue during the reading of the Torah and seated themselves downstairs with the men.

Despite the pleas of Rabbi Benjamin Brilliant, who pointed out to the women that they were violating Jewish Law and that services could not continue unless they went up to the balcony, the women remained until about 1 p. m. and then left.

Alec Bass, newly-elected president of the congregation, also asked the women to leave so that "musov" services could

continue. His plea also was ignored.

The congregation in recent months has been split over erection of "mechitzah," a partition to be erected on the ground floor to permit women to sit downstairs but in separation from the men. A militant opposition fought the proposal and no action has been taken.

At a board meeting last week a motion that the proposal for a mechitzah be dropped was made by one of those who had originally sponsored the plan. The proposal was adopted.

A motion to renew Rabbi Brilliant's contract for an additional five years also was approved.

The action of the women who staged the "sitdown strike" was not entirely unexpected. Rumors had been reported that such a move was being planned by women opposed to the traditional balcony for women worshippers.

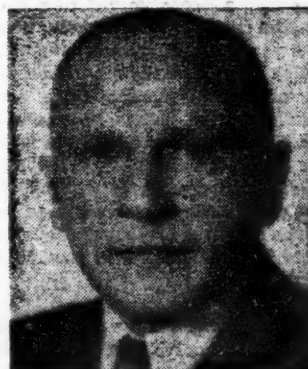
Investment, Chalutzit Again Primary Goals

National Jewish Post

NEW YORK—Benjamin Browdy, president of the Zionist Organization of America, this week quietly discarded most of both the domestic and Israel program of the late Daniel Frisch, whose death in office last March brought Browdy to the presidency.

Speaking out definitively for the first time since he was selected by the ZOA Administrative Council to succeed Frisch, Browdy announced that two major elements of his program will be a sustained drive to increase investment of private capital in Israel, and to restore the program of hachshara (training for agricultural pioneering) which Frisch discarded shortly after taking office.

Drops Frisch Plans



BENJAMIN BROWDY
The Dream Is Dead

BACK INTO FIELD

The ZOA under Frisch withdrew from the investment-stimulation field when the Israel Corp. of America was dissolved.

Browdy announced the appointment of Albert Schiff, former president of the Israel Corporation of America, as chairman of a special ZOA committee which is to stimulate greater participation by U. S. Jews in private investments in Israel.

Frisch dropped the ZOA's annual subvention to Plugat Aliyah, the General Zionist Chalutz Commission, explaining he felt that the program of hachshara in the United States was ineffective.

He proposed instead last September that the ZOA register U. S. Jewish young persons here and send them to Israel for hachshara.

PARTY TALKS

Browdy said that negotiations were underway with other American Zionist parties with a view to providing financial and moral support for a chalutz program under which training courses would be launched in this country.

The press conference was an elaboration of a program Browdy offered in the current "New Palestine," official organ of the ZOA.

Browdy did not deal directly with the more controversial elements of Frisch's domestic program, notably the proposals for democratization of the Jewish community and to democratize the federations and welfare funds.

Council Retains Neutrality Stand On UJA Over Delegate Pressure

(Other Convention Stories Inside)

National Jewish Post
CINCINNATI—Widespread delegate dissatisfaction over the present American Council of Judaism policy of neutrality-plus-articulation toward the United Jewish Appeal failed this week to produce any new policy at the sixth annual conference of the anti-Zionist organization.

The conflict between Council members favoring full support to the UJA and those bitterly opposed to it resulted in a compromise in 1948 which left it to each Council member to decide for himself on the issue.

The convention, at its session Sunday, reaffirmed the policy of neutrality, ignoring an appeal from Dr. Leon Saks, chairman of the host Cincinnati chapter, for a "bi-partisan foreign policy" between Zionists and anti-Zionists under which full Council support of the UJA would be possible. (details inside).

COUNCIL FAVORS AID

The resolution said that the Council, both as an organization and through its members was "vitaly concerned with the need to contribute generously to humanitarian and philanthropic causes in Israel and elsewhere."

This was believed to be the first time that the Council as an organization had put itself on record as favoring aid to Jews in Israel.

The resolution added, however,

that the "present structure of the UJA and many of our local fund-raising organizations is such that those who desire to support philanthropy are compelled also to contribute to Jewish nationalist causes both in this country and abroad."

HAILS CJFWF

The resolution hailed a recent stand of the Council of Jewish Federations and Welfare Funds calling for the establishment of "an overall purely philanthropic fund for our co-religionists in Israel."

The resolutions approved by the convention summed up to a condemnation of all phases of the Zionist movement in the United States.

Lessing J. Rosenwald of Jenkintown, Pa., was re-elected president, a position he has held since formation of the anti-Zionist group. He was presented with a plaque by the delegates for his work on behalf of displaced persons legislation.

Sharpest of the Council's resolutions was one opposing emi-

gration. The Council pledged its members to fight "the organized efforts of Jewish nationalists to stimulate a desire to leave the United States where no such desire in fact exists."

U. S. Jewish parents were urged, in another resolution, to "maintain the most careful vigil over the religious school teaching and especially the textbooks used in synagogue religious schools."

The convention closed Sunday, the second anniversary of the rebirth of Israel, an event ignored by the delegates.

Hapoel Hamizrachi Conclave May 26

NEW YORK—(NJP)—The 27th annual convention of Hapoel Hamizrachi of America, the religious Labor Zionists, will be held May 26-30, it was announced this week by President Bernard Bergman.

Bergman said some 500 delegates were expected for the convention, which will be held in the Pioneer Country Club at Greenfield Park, N. Y.

Blaustein To Discuss U. S.—Israel Roles

NEW YORK—The future of the U. S. Jewish community and its relation to Israel will be the subject of an address by Jacob Blaustein, president of the American Jewish Committee, at the spring meeting of the defense agency's executive committee April 29-30.

Tripoli Jews Decide To Delay Exodus

LONDON—Many Tripolitanian Jews have postponed plans to emigrate to Israel because of better relations with Tripoli Arabs and an improvement in local business conditions, it was reported last week.

The Tripoli correspondent of the Jewish CHRONICLE of London reported that the desire to emigrate is still strong among the poorer elements.

Jewish merchants, shopkeepers and others in that class have been encouraged by better local conditions and have decided to postpone plans for immediate exodus.

The correspondent reported that they still want to go but are disturbed by reports of conditions in Israel transit camps. They hope that if they wait, conditions in Israel will improve.

The Scientific Research Council of Israel is preparing a survey of the state of nutrition in Israel and the effects of the austerity regime on the population's health.

4 Israeli Arrested For Eating Bread On Pesach Before Chaplain

By ASHER BIRNBAUM

National Jewish Post Correspondent

ELATH, Israel—(NJP)—Four Israeli Jews were in custody here this week for trial on charges they insulted Israel's Chief Military chaplain by publicly eating bread before him on the second night of Passover.

The chaplain, Sgan Aloof S. Goren, lodged a complaint against the men, two civilians and two soldiers.

He had flown to Elath, Israel's southernmost settlement on the banks of the Red Sea, to conduct Seder services for an army detachment on Saturday evening, April 1, Passover eve.

Israeli conduct a seder only on the first night of the holiday; on Sunday evening Goren attended an outdoor program for Elath troops. During this celebration, the quartet sitting nearby began to eat a loaf of rye bread and Goren ordered their arrest.

Elath police told THE POST that the civilians would face civil trial and the soldiers would probably undergo court martial.

"I'm not religious," one of the policemen explained, "but I think those men deserved to be punished. No one could complain if they ate bread in the privacy of their homes but to flaunt it as they did was deliberate provocation."

The next day three civilian sabrim began to eat bread as part of their lunch on the seashore adjoining the Elath PX. They quickly put the bread away when police suggested it might offend other bathers.

Afterward one of the Sabrim told the police that "we ate at a number of army canteens on our way to Elath. In each case we asked first whether there would be any objection to our eating bread and we were always told that the choice between bread and matzoh was a personal one. We assumed the same would be true here."

The army canteen 95 miles distant at Ein Husub, which did not expect important holiday visitors, sold its usual assortment of non-holiday chocolate and biscuits; the Elath canteen did not. Negev army units at Elath, Ein Husub, Sdom and Ein Gedi received matzoh, not bread, at military mess.

Police said that orders from army headquarters called for matzoh to replace bread at all posts during the entire holiday, and for sale by army canteens of only those foods which were especially prepared for Passover. The police said they could not account for the inconsistent handling of the matter by the various canteens.

The arrest of the four men represented, in the view of observers, another phase in the problem created by the first Jewish State in modern times; can there be a legal limit to the non-observance of non-religious Jews without endangering personal liberty?

A middle-of-the-way answer was given in effect by most of the thousands of Israeli who broke all records for quantity of peacetime Negev travel as they headed for Elath during Passover by plane, truck and thumb.

Some brought bulky cases of matzoh, some bread, some brought both. In many cases they shared the same vehicle, the same sleeping accommodations and even the same dining table.

New York

ARE WE FORGETTING THOSE WHO DIED FOR ISRAEL'S FREEDOM?

By M. Z. FRANK

We seem to have forgotten all about the 6,000,000 dead in Europe and we are on the high road to forget the thousands who fell in Israel fighting for the State.

But there are people who can't forget. There are parents in Israel who cannot forget. Some of those parents are my lifelong friends. I cannot forget either.

On Feb. 14, 1949, at Valley Gate near Jerusalem, I stood near a father and mother, old friends of mine, as the Forest of the Defenders was being planted. Behind us and around us were many hundreds of parents who lost their sons and daughters in the war. It was the most deeply moving ceremony I ever witnessed. Prime Minister David Ben-Gurion, in what was probably the best speech of his career, spoke of the incomparable fortitude of the parents of Israel who bear their grief with such dignity. He used the words "Yagon" (grief) and "gaon" (pride or dignity).

In a book given me by one of the bereaved parents there is an inscription "To Mr. Frank, with grief and pride, from Reuven Grossman, Shevat, 5709."

Reuven Grossman was born in Chicago and grew up in New York where I met him for the first time in 1925 or 1926. He was already a Hebrew poet of note. He married a Brooklyn girl of a good Hebraist family and the two of them moved to Tel Aviv when their little boy Noam was about two years old. Noam, an unusually gifted and attractive boy, was killed in the early stages of the struggle, before the proclamation of the State. The little book Reuven Grossman gave me is a collection of poems he wrote in memory of his son. Grossman, who has recently changed his name to Avinoam (Father of Noam) has now been charged by the Ministry of Security to edit a collection of the writings left by the fallen heroes. He has already published a book of the writings left by his son Noam. Several other such books have been published. Among the heroes who fell on the hills of Judea and in the Negev and the Galilee were many budding geniuses.

I HAVE HAD OCCASION to read some of the things they wrote before their deaths. A few lines in a column can hardly do justice to the subject. Here I am merely recording the fact of the pending publication, under Avinoam's editing, of a collection of writings soon to appear. This fact

I learned from a letter written by Anda Pinkerfeld, a gifted poetess herself, to Lotte Fuld, now in New York.

"The Memorial Book is about to be completed. An anthology is also being prepared consisting of the writings and art work of the fallen children. Reuven Avinoam is the editor."

Anda Pinkerfeld whose charming children's poems used to delight my own children when they were small, is in charge of that section. She writes to Lotte Fuld, whose daughter Bracha fell in the struggle for "illegal" ships, telling her that she is planning the establishment of a House of Heroes on Mount Herzl.

Perhaps some day when I can forget the Zionist politics, I shall write a long column about Israel's heroes and their parents. It is not easy.

Israel Minister of Education, Zalman Shazar (formerly Rubashov) wishing to write to Louis Schwefel (whose children in Israel call themselves Shoval) decided to make it in English. Evidently, the letter was meant for publication. But in the Ministry

of Education of the State of Israel, there was no stationery in English. So the English legend "State of Israel—Ministry of Education" was typed under the Hebrew. What follows is an enthusiastic endorsement of the Mount Canaan Academy about which, if you haven't heard by now, you must be pretty dumb.

I understand that Premier Ben-Gurion is very much interested in this institution, the first of its kind to educate American Jewish youngsters in Israel.

IN THIS country the Mount Canaan Academy has been endorsed by the Zionist Organization of America, the Hadassah, the Hillel Foundations, the Jewish Theological Seminary, and even the Zionist Youth Commission. I say "even," because when the academy gets well under way, the Zionist Youth Commission will be faced with a problem of reorientation.

I had a long talk with Shin Shalom, the visiting poet from Israel. (His name used to be Shalom Shapiro. According to the



FRANK

Leavitt Answers Council Questions

National Jewish Post

CINCINNATI—Moses L. Leavitt, executive vice president of the Joint Distribution Committee, spent two hours at a closed session of the American Council for Judaism conference answering questions about handling of Jewish funds for overseas needs.

The session was held on an off-the-record basis. Questions had been mimeographed with questions also permitted from the floor.

accepted custom in Israel, he adopted his first name as his literary name and used only the initial of his last name at the beginning. Shin for Shapiro. In time people came to know him as Shin Shalom, and he legalized it.)

Shin Shalom is the son of a chassidic rabbi who lived in Vienna. Thus the poet imbibed in his youth both the chassidic traditions and German literature. He migrated to Palestine with the wave of chalutzim in the early years after the first World War, where he became the poet of the chalutz movement. His book of verses, On ben-Pele, is the epic of chalutz, largely autobiographic. He has also translated much from other languages, including Shakespeare's sonnets from English.

Shin Shalom has been going up and down the country under the auspices of the Histadruth Ivrit. He was sent here by the Hebrew Writers' Association in Israel.

HE RAN AFOUL of the Yiddish writers in this country by urging them to reconcile themselves to the idea that Yiddish will have to give way to Hebrew, and I found Shin Shalom debating the question with the Yiddish poet Ephraim Auerbach.

But that is not what we talked about. Shin Shalom is very much impressed with American Jews and believes they have great potentialities. Good raw material, he says, needs to be properly handled.

I hope to return to the subject at another time.

Proskauer Tells Life In Autobiography

NEW YORK—The autobiography of Judge Joseph Proskauer, immediate past president of the non-Zionist American Jewish Committee, was published this week by Farrar, Strauss and Co. under the title, "A Segment of My Times."

Inside stories of several major political events in which Proskauer played a role, including the rebirth of Israel are presented for the first time, according to the publisher.

I Think As I Please

SHOULD U.S. JEWRY ADOPT SEPHARDIC VERSION OF HEBREW?

By CARL ALPERT

FOR a long time I have been giving some thought to the problem presented by the two existing pronunciations of the Hebrew language: the Sephardic, as used in Israel, and the Ashkenazic, as used in the European and American synagogue. The conflict presented by these two pronouncing versions has disturbed others, too, and articles have from time to time appeared on the subject in the Jewish and Hebrew press.



ALPERT

A few years ago Dr. Israel Chipkin conducted a poll among American Jewish educators seeking their opinion concerning the desirability of adopting the Sephardic pronunciation. Dr. Chipkin, who plans to write a comprehensive study on the subject, tells me that except for three of four persons, the great majority of those polled favored the use

of the Sephardic accent in Teachers Training schools and Hebrew high schools, but apparently not yet in the elementary schools. The arguments in favor of Sephardic seem to be obvious. This is the way Hebrew is spoken in Israel today, and our retention of the Ashkenazic merely serves to accentuate differences in the cultural area, where none should exist. If Hebrew is taught as a "living tongue" it should be taught with the pronunciation in which it is used in its native land.

Further, if Jewish educators agree that Sephardic is the proper pronunciation for the higher classes, why start the children off wrong in the lower grades? Many an American Jewish youth with a basically good Hebrew education, has lost confidence in his ability to speak the tongue because of his unfamiliarity with the Israel pronunciation.

THERE SEEMS TO BE general agreement that the Sephardic Hebrew is more euphonious, more pleasing to the ear. It has been maintained that it is the closest to the original Biblical pronunciation. Sephardic, for all practical purposes, has only five vowels, while Ashkenazic has eight or ten, and it is therefore easier to learn.

The principal point, however, remains its usage in Israel. It is the language of the Hebrew University, of the chalutz, of the Knesset. There appears to be every good reason for making Sephardic the universal pronunciation in all our schools and institutions.

The difficulties of this step can not easily be brushed aside, however, and they must be faced. First of all, synagogue service in the United States is almost everywhere conducted in Ashkenazic. To rear a generation of children who are familiar with the pronunciation of Israel is to create a breach between them and the synagogue. It can not be expected that the synagogue functionaries, and the older worshippers who are, after all, the mainstays of synagogue attendance, are going to change their pronunciation. Hence there will be additional reason for Sephardic-speaking children to be estranged, as if there were not reason enough already.

FOR THESE same reasons, it is going to be difficult to find the teachers to effect the complete change. The Hebrew teachers and rabbis of the country, by and large, speak and teach in Ashkenazic. They must naturally resist any attempt to alter the system which is so familiar to them.

Even in Israel there is no uniformity. While Sephardic is used in conversation, speech and general usage, it remains strongly implanted in the synagogue. When Moshe Sneh was here a few years ago (as a General Zionist) he told me that even Is-

raeli who have been in the country for years still recite certain prayers—like Friday night kiddush—in Ashkenazic. One observer reports that in a Tel Aviv synagogue he noticed the choir singing Sephardic while the chanzan chanted in Ashkenazic. In the reading of the Torah the pronunciations alternate.

America's leading Hebrew grammarian and philologist, Daniel Persky, has stubbornly resisted the inroads of Sephardism. He maintains that the finer nuances and shades of grammar can be expressed only in Ashkenazic. The artificial act of transforming a pronunciation which lives among the Jews in this country, of putting Hebrew in a Procrustean bed, as it were, to make it conform to standards elsewhere, he regards as "barbaric."

THE UNION of Sephardic Jews in this country has been campaigning for the change. More than twelve years ago Hadassah passed a formal resolution at its convention adopting Sephardic pronunciation as its standard. But in hundreds of Talmud Torah little children are still taught Ivrit and their aleph bays.

I should like to invite intelligent discussion of the problem from all who may be interested.

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Rosenwald Says AJCommittee Has Fallen Into Zionist Trap

By BEN GALLOP

CINCINNATI—Traditionally non-Zionist organizations like the American Jewish Committee and the B'nai B'rith have fallen into traps set for them by the Zionist movement, leaving only the American Council for Judaism to fight the alleged threats of "Jewish nationalism" to the status of U. S. Jews, President Lessing J. Rosenwald declared last week.

Rosenwald made the charge in his president's report to the sixth annual conference of the anti-Zionist organization.

The Council president devoted most of his report to a reply to the conclusions formally given to the membership of the non-Zionist AJCommittee by its president, Jacob Blaustein of Baltimore, on negotiations held last year between leaders of the two groups.

GOT NO PLACE

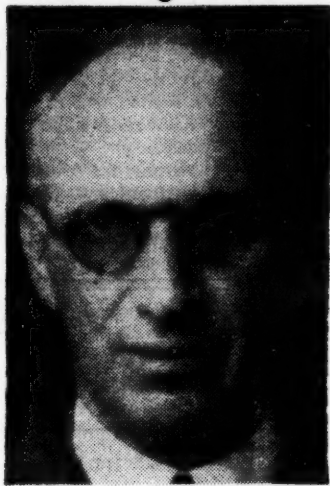
The AJCommittee leaders failed to persuade the Council officials to drop use of the general press in the anti-Zionist fight.

Rosenwald declared that the "most significant revelation of our work this past year was the utter failure of the so-called non-Zionist organizations to defend effectively the status of Jews as individuals of Jewish faith."

He emphasized that he was talking about U.S. Jewish organizations in the non-Zionist category in general and that he was citing the AJCommittee so extensively because "that organization holds itself out as the leading exponent of non-Zionism and is attempting to convince American Jews that its program is an adequate defense against the aggressions of 'Jewish' nationalism."

THE PROBLEM'S NUB

Rosenwald said that the differences in definitions of nationalism, as seen by the AJCommittee and the Council, "is the nub of all the confusion in American Jewish life." He said that the AJCommittee's position was worthless because it limited Jewish nationalism to political attachment only and that "to ignore the national characteristics of language, descent, customs and traditions is to make an ex-



LESSING ROSENWALD
We Stand Alone

ception for Jewish nationalism which no authority would admit for any other nationalism."

In explaining why the negotiations had failed, Blaustein said in his March 10 report to the AJCommittee's membership that the Council's definition "was so broad as to be practically just a rationalization of an extreme and sweeping anti-Israel position."

"You begin to see, I hope, how the flood gates are left open; why we are called 'extremists'; why other organizations fail to find Zionism a nationalist movement; why we, who repudiate 'Jewish' nationalism are said to create the issue of 'dual loyalty' while the defense agencies and the NCRAC do not see an iota of 'Jewish' nationalism in the constant streams of Zionist pub-

licity," Rosenwald said.

Examining the American Jewish scene for examples of the confusion which has arisen from failure to follow the Council's definition of the issues, Rosenwald took a slap at Dr. Maurice N. Eisendrath.

"The president of the Union of American Hebrew Congregations claims, with much justification, that American institutions are being starved financially. But his bill of complaint never specifies Zionism although the leaders of the movement are admittedly bent upon control of our philanthropies to see that priority is given to Israel interests."

Rosenwald made scattered references to the negotiations with the NCRAC on the issue of Council publicity techniques and use of the general press, and specifically affirmed that the Council would not stop using that press.

The Council "has replied, with facts, to those who, failing in everything else, sought to liquidate us by claiming that we were causing anti-Semitism by creating the issue of 'dual loyalty.' It has refused to accept the ghetto standards that there is one truth for Americans who are of Jewish faith and another for those of other faiths. It has continued to take public questions to the public that is concerned, and rejected the ghetto diplomacy of haggling in private conferences about public issues. It has cracked the iron curtain that allowed 'Jewish' nationalists to claim they spoke for all Jews and that all who were not Jews agree with them," he said.

Jewish Groups Seek Only To Silence Council, Conclave Told

National Jewish Post

CINCINNATI—Recent negotiations opened by the non-Zionist American Jewish Committee with the anti-Zionist American Council for Judaism on the Council's publicity methods collapsed because the Council negotiators became convinced that agreement with the AJCommittee would have meant silencing the anti-Zionist group, the Council admitted last week.

The Council's position on the undercover talks was disclosed in a report of the Committee on Cooperation with Other Organizations to the sixth annual conference of the anti-Zionist body.

THE BACKGROUND

The AJCommittee undertook independent negotiations with the anti-Zionist group at the same time that the National Community Relations Advisory Council was seeking by negotiation to persuade the Council to end types of publicity in the general press which Council critics have assailed as smears on the loyalty of U.S. Jewish supporters of Israel.

The report on the Council's version of the negotiations was made by committee chairman Irwin M. Grinsfelder of Baltimore.

At the first meeting last Dec. 16, the AJCommittee submitted its argument that the Council's releases to the general press "were often stimulating anti-Semitism and for this reason they were asking us to discontinue this method of publicity."

Jacob Blaustein, president of the AJCommittee, reported to his membership last March 10 that as the first step in the talks, both sides prepared statements as to what they considered Jewish nationalist statements.

KEPT AGREEMENT

Between the Jan. 30 meeting, according to Grinsfelder, the AJCommittee reported that the Council "had made very few comments over a five-year period which would provoke anti-Semitism and that they had found none to have been made by the Israeli or Zionists."

The Council negotiators thereupon "made a tremendous effort" to show the AJCommittee negotiators that "their reactions to the statements made by the Israeli and Zionists was due to the fact that they did not fully realize the impact of nationalism."

In the haggling that followed about what was Jewish "nationalism" and what examples of the presumed nationalism had what effect on what readers, the Council negotiators contended that the AJCommittee's definition of "Jewish" nationalism "was too narrow so that they were unprepared to recognize the nationalistic character of many of the statements."

WHAT BLAUSTEIN SAID

Blaustein's version of that as-

pect of the talks was that the Council's definition amounted to a sweeping anti-Israel position and that there was no possibility of finding common ground as a basis for further negotiations.

Grinsfelder contended that the talks fizzled out "when the basic reason for the meetings was ultimately brought out by the American Jewish Committee."

"The one thing they wanted most to effect, was to keep us from using the general press," Grinsfelder said. "This was their request even when we showed them the poor publicity we had received from the Anglo-Jewish and Yiddish papers when we sent them our answer to the NCRAC and asked them if they actually wanted, was for the Council to have no publicity at all."

A GOOD START

"They answered by saying they believed the publicity we received on the NCRAC episode was very good for a beginning and that it would improve," Grinsfelder said.

The "NCRAC episode" was a reference to failure of the parleys between the NCRAC, coordinating agency for U.S. Jewish civic defense and a condemnation of the Council's publicity tactics which was issued to the Anglo-Jewish and Yiddish press.

"Naturally, your representatives could not and would not enter any agreement which would prevent us from voicing our views," Grinsfelder said.

Council Organization Expanding—Berger

National Jewish Post

CINCINNATI—The American Council for Judaism made important organizational strides in the past 12 months, the sixth annual conference of the anti-Zionist body was told last week.

Rabbi Elmer Berger, Council executive director, said in his annual report that a regional office opened in Chicago had developed as "the brightest spot—organizationally speaking—in our operation."

"Inspired by that success, we will open a new office in Dallas to serve the Southwest region and will expand our San Francisco office to serve the entire west."

He said both of the additions would be in operation by June 1.

Council Urged To Publish 'Expose' Of Zionist Dictation

National Jewish Post

CINCINNATI—The sixth annual conference of the anti-Zionist American Council for Judaism was urged last week to provide funds for a publication "exposing the totalitarian techniques of Zionism as a movement."

Robert S. Nyburg, of Baltimore, reporting as publications consultant, said there were at least four publications the Council should undertake "but cannot afford."

"There could be a tremendously strong publication written on the anti-Semitic uses of Zionist statements," he reported. "We need a booklet setting forth the basic principles of Zionist, non-Zionist and anti-Zionist organizations. We need a detailed financial analysis of how United Jewish Appeal and other large welfare funds are raised and spent. We need a publication exposing the totalitarian techniques of Zionism as a movement."

NO MONEY

Asserting that the Council did possess the \$50,000 to publish all four "we will have to choose one and make it our next 'backbone' publication."

He reported that since the last conference in Chicago, the Council has published about 435,000 pieces of printed material at a cost of just under \$21,000.

He said that the Council did not have the money to meet the "avalanche" of Zionist promotion, so a technique had been developed of publishing "backbone" literature "and to accom-

pany it by a variety of smaller much less ambitious folders and flyers"

AN EXAMPLE

He cited as an example of a "backbone" publication a 60-page pamphlet called "Blueprint," a collection of selective quotations from various Zionist sources designed to prove that the World Zionist movement was engaged in a conspiracy to first make the position of U.S. Jewry untenable and then move them all to Israel. "Blueprint" is being distributed only to Jewish organizations and individuals, despite the Council's rejection of the argument that internal Jewish quarrels should be restricted to the Jewish press.

A spokesman, admitting the possibility that the 60 pages of selective quotations could be misunderstood by non-Jews, said the decision to restrict distribution to Jews was made to avoid criticism from U.S. Jewish civic defense groups, particularly the National Community Relations Advisory Council, national coordinating organization for those civic defense agencies.

Cooperation Unit Holds No Meetings

National Jewish Post

CINCINNATI—The Committee on Cooperation with other Organizations of the anti-Zionist American Council for Judaism held no meetings during the past year, its chairman reported last week.

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'Bi-Partisan Foreign Policy' for Non-Political Aid To Israel Urged By Cincinnati Council Head

National Jewish Post

CINCINNATI—A proposal for a "bi-partisan foreign policy of cooperation" between anti-Zionists and Zionists for non-political aid to the Jews of Israel was proposed last week at the sixth annual conference of the American Council for Judaism.

The proposal was made by Dr. Leon Saks, chairman of the Cincinnati chapter of the anti-Zionist organization.

Dr. Saks, in offering greetings to the 140 delegates, denounced "the hard core of true, devout Jewish nationalists" whom he accused of spreading a "vicious statement repeatedly to attempt to discredit this American Council for Judaism."

"These propagandists, many of them sincere fanatics, have falsely charged that the Council and its members try to impede efforts being made here to help those of our co-religionists

who seek to find the homes, the security and dignity in the State of Israel that they were denied in Eastern and Central Europe, North Africa and in the Middle East," he said.

As conditions for a "bi-partisan" policy, Dr. Saks insisted that any such agreement must not put a damper on the Council's fight against Jewish nationalism.

"It should be possible for American Jews to develop their own 'bi-partisan' foreign policy of cooperation with Israel and aid for its religious, philanthropic program to enable it also to become a western type democracy," he said.

He argued that "these are conditions that would be acceptable to the vast majority of American Jews and would provide a firm foundation for a mature and non-nationalist program that all could support with honor."

No action was taken by the delegates on Dr. Saks' proposal.

Council-Sponsored Textbook For Sunday Schools Due In June

National Jewish Post

CINCINNATI—A Reform rabbi who is not a member of the American Council for Judaism has virtually completed work on a Council-sponsored textbook for upper classes in Jewish education, it was reported last week.

Disclosure that the textbook was near publication was made by Bernard S. Gradwohl of Lincoln, Neb., reporting to the sixth annual Council conference here as co-chairman of the Religious and Synagogue committee.

The committee was set up at the fifth annual convention in Chicago last April in line with a resolution to carry out "a revitalization of Judaism in America."

WHY THEY DID IT

The resolution was approved partly as the Council's answer to charges that the majority of its members were irreligious and completely unconcerned, in concrete terms, with anything but the fight against Zionism.

Gradwohl reported that Rabbi Allan Tarshish of Kol Kodesh Beth Elohim in Charleston, S.C., was writing that the book would be completed in June.

Rabbi Tarshish informed Gradwohl that his book "proposes to be a textbook for Confirmation Classes, for Youth Groups and adult study groups."

Gradwohl also disclosed that Rabbi Abraham Cronbach of Cincinnati, a member of the Council board, "has agreed to work on a second textbook, to be used by younger children."

WHAT'S THE REASON

Gradwohl told The POST that he did not know why Rabbi Tarshish was not a Council member. Rabbi Tarshish is an anti-Zionist.

Among its activities, the committee sent a letter to Reform rabbis last Dec. 28, asking whether they should be willing to write articles to be used as guest editorials in the Council News, official organ of the anti-Zionist organization.

"We have been receiving a sur-

prisingly large number of favorable responses and are looking forward to the consummation of this project," he reported.

The committee co-chairman was asked why the letter was directed to Reform rabbis only.

FOR REFORM RABBIS

He replied that the committee is not working on a sectarian basis, as far as the three wings of U.S. Judaism are concerned. The committee felt that as a starter, that was the best way to begin "in view of the role of early Reform in relation to the Jewish 'national' struggle."

Among proposals for future efforts of the committee, Gradwohl proposed that the Council "create a force of Council members who will serve as religious school teachers."

Another proposal called for a program of meetings "at which our point of view may be presented at the Discussion clubs of Temples throughout the country."

Gradwohl reported that another aspect of the committee's work, that of circulating material "revealing the alarming infiltration of 'Jewish' nationalism into Americanism" was "well under way."

Allan Lesser Resigns From Menorah Journal

NEW YORK (NJP)—Allan Lesser announced his resignation this week as managing editor of the MENORAH JOURNAL to devote his full time to a mailing press service, "Cross Section, U.S.A.," which he established early this year for the Anglo-Jewish press.

Rosenwald Biggest Council Contributor

CINCINNATI — President Lessing Rosenwald makes the largest single contribution of any member to the operating funds of the American Council for Judaism it was revealed this week.

I. Edward Tonkon of Dallas, a regional vice president made the disclosure in some informal remarks as toastmaster at the opening luncheon last Friday of the sixth annual conference of the anti-Zionist group.

Council Claims 1,000 New Members

CINCINNATI—The American Council for Judaism has gained a net increase of 1,000 members since the fifth annual conference in Chicago in April, 1949, it was asserted this week.

Rabbi Elmer Berger, executive director of the anti-Zionist group said there had been some losses since the Chicago convention but that the group had more than offset the losses.

The Council claimed 14750 members last year which would make its claimed membership as of the date of its sixth convention here last week 15750.

1950 Conclave Minus Non-Jewish Speakers

CINCINNATI—For the first time in the three past conventions of the American Council for Judaism the main speaker at the conference this year was not a non-Jew.

Morris Ernst executive secretary of the American Civil Liberties Union, was the main speaker at the Saturday night banquet of the sixth conference here.

Last year, Reuben Markham, editor of the CHRISTIAN SCIENCE MONITOR, was the main speaker at Chicago. The year before, Carol Binder, of the editorial staff of the Minneapolis Cowlers papers, delivered a speech at St. Louis which was interpreted in Zionist circles as an open invitation to U. S. non-Jews to commit violence against Jews.



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Council Seeking Pact With Yiddish Groups

National Jewish Post

CINCINNATI—The American Council for Judaism has established contacts with Yiddish-speaking U. S. Jews and has begun "a plan of cooperation for a common battle against 'Jewish' nationalist totalitarianism," the sixth annual conference of the anti-Zionist organization was informed last week.

The disclosure of the negotiations was made by Rabbi Elmer Berger, executive director of the Council, in his annual report.

Asked for details, Rabbi Berger declined to comment, explaining that he felt disclosure of more information might endanger the negotiations.

The Council News, official organ of the anti-Zionist body, commented approvingly on an attack on Zionism by the Bund, a Jewish socialist organization which was once a power in Europe but which was largely destroyed when the nazis physically erased much of European Jewry.

Asked whether the Bund, which has some organizational existence in New York city was the group involved in the negotiations, Rabbi Berger repeated his refusal to elaborate on the statement in his annual report.

Berger Sees Peril In Link U.S. Jews To Israel Fate

National Jewish Post

CINCINNATI — Rabbi Elmer Berger, executive director of the American Council for Judaism, said this week he felt it would be dangerous for American Jews to have their status in any way linked with the fortunes of Israel.

He made the comment in an informal interview at the sixth annual conference of the anti-Zionist body.

Mention was made of the widespread favorable reports, in the entire general American periodical press, from daily newspapers to scientific quarterlies, on the progress of Israel.

Rabbi Berger was asked what he thought about the hypothesis, which has been discussed in Zionist and non-Zionist circles, that such favorable reports were certain to reflect to the credit of American and other non-Israeli Jews.

He rejected the thesis with considerable vigor, insisting he did not believe it.

To the comment that apparently he was determined not to



RABBI ELMER BERGER
Things Could Happen

believe it, he replied he thought it was dangerous for the status of U.S. Jews to be tied to that of Israeli Jews.

"Suppose Israel goes Communist in the next five or ten years," he said. "What will be the effect then?"

Council Faces Financial Crisis As Chapters Lag In Aid--Loeb

National Jewish Post

CINCINNATI—Delegates to the sixth annual conference of the American Council for Judaism were warned last week that the anti-Zionist organization faced a financial crisis unless more adequate financial support was provided by the rank and file of the membership.

The warning was issued by Henry A. Loeb, chairman of the national finance committee, in a report to the convention.

He reported that the Council raised \$187,560 in 1949, which he said was \$2,000 less than was raised in 1948.

ROUGH GOING

"We did the best we could with the funds available but had to forego many important projects and expansion of our services and educational activities," Loeb said.

He said that last year 16 of the Council's chapters hiked their contributions by \$10,822 but the rest of the chapters raised \$27,224 which was less than they did the year before.

"This net decrease of over \$16,000, fortunately was offset by increased contributions from individuals in unorganized communities," he reported.

In praising some chapters, he cited Baltimore, where chapter members raised an average of \$33 for each of the 409 members, and the Twin Cities chapter, where members raised an average of \$39 per member.

He reported that for the first

quarter of this year the Council's income was \$42,766, which was higher than for the corresponding quarter of 1949.

"This higher figure does not represent increased gifts but is rather the result of several drives we have made in a few communities at an earlier period than last year," he reported. "We had to do this to relieve our stringent financial situation."

"This means, of course, that prospects for the second quarter are not so bright, and unless we step up our fund-raising activities now, we will be faced with a crisis about the middle of the year."

DO IT RIGHT

He proposed that each chapter set up a formal fund-raising machinery to organize a real drive for funds for 1950.

He said that individuals "usually in areas outside an organized community" voluntarily send in contributions of \$200, \$300 or more. He urged the delegates who "are acquainted with wealthy Council members outside their own community" to solicit such members for large contributions.

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Freethinker Head Says Israel Rebirth Hasn't Touched Him as Jew

National Jewish Post
NEW YORK—Joseph Lewis, Jewish-born president of the Freethinkers of America and bitter foe of all religions, is not one of those Jews in whom the rebirth of Israel has evoked any desire to return to his people.

In a mail interview, the white-haired atheist made it plain that he had no particular interest in Israel and that his basic outlook had remained completely unchanged by the emergence of the Jewish State.

Apparently regarding Jews as a race, Lewis told The POST that "the establishment of Israel evokes in me no sentiment for a closer racial tie."

"On the contrary, I believe that the State of Israel is committing one of the gravest errors by permitting the Orthodox religionists to impose their rule upon the people, thus depriving them of freedom of conscience, particularly with respect to their social problems."

Lewis said that instead of establishing a form of

government patterned on the American constitution "as a modern, forward-looking institution, they are actually turning back the pages of history by establishing a medieval theocracy."

"It is a reflection upon the liberal Jews of the world that Israel, the youngest state, should be the most reactionary," he declared.

Among the indications to justify that contention, Lewis asserted that "circumcision is mandatory, the Sabbath is strictly and fanatically observed, religious instruction is compulsory in the schools, dietary laws are enforced, intermarriage is prohibited and the rabbinical council is supreme in matters of marriage and divorce."

He reported that "severe penalties are imposed for the slightest infraction of the religious code and a non-Jew is not permitted to appear as a public entertainer."

Lewis did not indicate the source for the last two statements.

"We had hoped that Israel would be a haven for the oppressed but I deeply regret to say that the most reliable reports indicate that there is a rever-

sion of this sentiment and the oppressed have become the oppressors," he said.

The Freethinkers society annually on Yom Kipur urges U. S. Jews to drop their religious adherence and thus "emancipate themselves." Lewis repeated that suggestion for the benefit of Israeli Jews in these words:

"If the Jews would discard their Bible, repudiate their rabbis, emancipate themselves from their antiquated and superstitious religion and become intellectually free, then indeed the star of hope would appear above Israel," he said.

If that happened, Lewis told The POST, "then indeed we would see a people whose energies would be devoted to peace and progress of the modern world and by their very achievement, they might very properly be called a 'chosen people'."

Explaining that he had no particular desire to visit Israel, Lewis said that he had always wanted to visit the "Holy Land" to see how "credulous people could become so fantastically superstitious about the common events of life and the ordinary manifestations of nature."



LEWIS

Orthodox Jewess In Jobless Pay Fight

World Wide News Service
YOUNGSTOWN, O.—The question of whether a person who refuses a job entailing work on Sabbath loses his right to unemployment insurance, was in the hands of the Ohio State Court of Common Pleas this week.

The issue arose when Mary Jane Heisler, an unemployed Jewish girl, was denied unemployment insurance on the grounds that she refused a job at the Youngstown hospital where she would have had to work on the Sabbath.

The appeal, sponsored by the American Jewish Congress and the Youngstown Jewish Community Council, is predicated on the contention that by denying unemployment compensation to the woman, the Board of Review of Unemployment Compensation of Ohio violated the first and fourteenth amendments of the Constitution of the United States.

The brief cites as a precedent a similar case in Pennsylvania last year where the unemployment compensation board reversed itself on the same issue.

4,000 Watch Display Of Israel Culture

LINCOLN, Nebr.—More than 4,000 persons, Jews and non-Jews, witnessed a dramatic display of Israeli culture here on April 15 at the University Coliseum.

A performance of six Israeli dances by the Tifereth Israel Dance Group led by Rabbi Joshua Stampfer, was the feature of the evening.

The color scheme for the Festival was blue and white and a large display of Israeli Art objects was on view.

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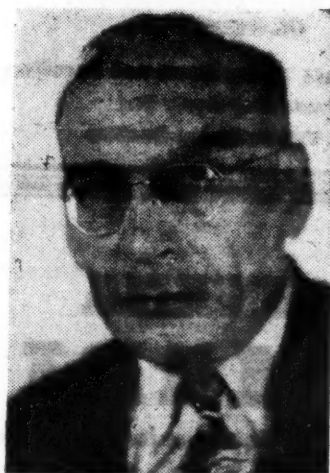
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Names In The News

ISRAEL CAN LEARN INTEGRATION FROM U.S. JEWRY—STAVITSKY

To Israel officials struggling with the immense tasks of absorbing Jewries from 40 countries went a word of advice from a leading U. S. Zionist, MICHAEL STAVITSKY of Newark. Speaking as president of the American Association for Jewish Education, Stavitsky said it would be helpful if Israel learned more about the American Jewish Community, "the only Jewish community to date which has had STAVITSKY experience in handling the problems Israel now is facing—an amalgamation and integration of Jews from the most diverse backgrounds into one firm community."



The Better Model

As far as Prof. LEON ROTH is concerned, England is a better guide than the United States to Israeli looking for answers to the problems of national growth and stability. The Hebrew University scholar told the first meeting in Jerusalem of the Anglo-Israel Association that Israel was not big enough to model its institutions after those of giant America. "The problems and proportions of England are much nearer our standards," he said. "Also, England is dependent on the outside world in the same way as Israel."

The Fighting Press

For ALBERT M. SHULMAN, the widely-predicted failure of his efforts to launch a successful Anglo-Jewish daily has not ended the fight. According to Nathan Ziprin, writing in his Seven Arts column, "Off the Record," Shulman is convinced his first experiment, which lasted something less than 90 days, failed for lack of experience and because of distribution headaches. Convinced that there is room in New York for such an innovation and that he has the facilities, Shulman will try it again in September.

The Bitter Herb

The Central Committee for Polish Jews paid their respects

The Sharp Rebuke

Taking careful aim, Reform Rabbi LEON FRAM of Detroit fired a sharp blow at the practice of newspapers in printing religious tracts, notably FULTON OURS-
LER'S "The Greatest Story Ever Told," now running in the Detroit Free Press. Particularly irked by



FRAM

one which ran just before the Lenten season, Rabbi Fram blis-

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, APRIL 30—"On Wings of Eagles," portraying the mass migration to Israel, by Sylvia Berger, on the "Eternal Light" program, 12:30 p.m., EST, NBC.

SUNDAY, APRIL 30—Rabbi Barnett M. Brickner, spiritual leader of the Euclid Avenue Temple in Cleveland, in the last of four sermons on the "Message of Israel" program, 10 a.m. EST, ABC.

tered it as "an insidious instrument for propagating hatred," according to the Jewish News of Detroit. The rabbi pointed an accusing finger at quotations in the Oursler tract which pictured the Jewish High Priest as planning the extermination of all Christians, a version for which the rabbi said there was no factual evidence.

The Skeptical View

As far as Rabbi JAMES HELLER of Cincinnati is concerned, there is some other explanation besides facts for the conviction of the American Council for Judaism that American non-Jews follow Jewish affairs with close interest. On a recent visit to Indianapolis to address a Temple Beth El Forum, the famous rabbi commented that "one searches in vain for evidence that Gentiles pay much attention to the problems of the relationship of American Jews to Israel."



With the Rabbis

Rabbi SOLOMON I. MOSES of Congregation Ohav Shalom in Albany, N. Y., has accepted a post as spiritual leader of Congregation Beth El in Akron, O. Rabbi and Mrs. ALFRED L. GOODMAN of Lima, O., announce the birth of a son, Stephen Wise.

Israel, Lebanon Discuss Borders

TEL AVIV—Delineation of the Israel-Lebanon border has been started by a subcommittee of the Mixed Armistice Commission representing the two countries. Thirty-eight Arab refugees returned to Israel from Lebanon last week.



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Report From Hollywood

PUT IT DOWN FOR CERTAINTY; FILM ON HERZL IN THE MAKING

By SIMON WINCEMBERG

Richard Oswald does not consider himself as ever having been what you might call a religious man or a Zionist, but to him today, the establishment of the State of Israel is the most important event of the half-century, and a full-length motion picture biography of the man whom Oswald considers largely responsible for this event, now awaits only certain legal clearances before going into the screenplay stage.



Wincelberg

As reported here recently, AUFBAU Editor Manfred George's German-language biography will serve as a basis for the film.

Oswald, one of the outstanding producer-directors (The Dreyfus Affair, Der Hauptmann von Köpenick) of pre-Hitler Germany, is in the local limelight at present with the first American release of the 17-year-old musical film "My Song Goes 'Round the World" which, with ex-Cantor Joseph Schmidt in the starring role, was once premiered in Berlin. The premier was held at the UFA-Palast, the largest movie theater in Europe, before an enthusiastic Nazi audience, and ran successfully all over Germany for a year, before Joseph Goebbels got around to deciding that this was not exactly his idea of pure Teutonic culture. He yanked Schmidt's wistful and appealing face off the aryan screen by burning all the negatives and prints he could get his hands on.

Somehow a print or two got smuggled to the U. S., where Oswald, many years later and after enlisting the help of the U. S. Government, recovered the right to release the picture.

"MY SONG," WHICH ROSENDOFF, Mr. Oswald's associate and one-time proprietor of my favorite gas station, was in the process of taking to New York the last time I saw him; deals with a gifted singer who, in a sudden mad burst of audacity, cracks the big time.

Painfully shy about his lack of height or good looks, he discovers the only girl he ever loved, in the arms of his best friend on the eve of his operatic debut. He follows up with an immediate and elusive canvass of the Venetian bistros and soon has his frantic pals ready to drag the canals of Venice for his heart-broken remains.

But in a renunciation scene which would bring the cold sweat to the foreheads of most Hollywood producers, Schmidt concludes very sensibly that the girl no doubt finds his friend more attractive and he decides that his love henceforth belongs to his public only.

SCHMIDT'S TERRIFIC SUCCESS in Hollywood—if the reviews in the trade papers are any indication—is a posthumous one, unfortunately. The Hollywood REPORTER's Ed Hutsching tells how "Schmidt, persecuted and hounded from Germany and France, died in a Swiss internment camp through the deliberate neglect of a doctor of pro-Nazi sympathies."

Among those whose enthusiastic comments on the film Oswald has reprinted in a little mimeographed bulletin is Prof. Fuchs of Hollywood, who once gave singing lessons in Vienna. Lately, upon Jan Peerce's recommendation, Prof. Fuchs has also had youthful Cantor Hershele Walffish, a concentration camp survivor at present connected with Congregation B'nai Reuben, among his pupils.

Among those who have been sponsoring benefit performances of "My Song" are the American Jewish Congress and Rabbi Allan Summers' Congregation Anshei Emet.

Another Oswald film, "Honor Among Thieves," did not fare as well. Goebbels did a thorough job of cremating that one before it ever saw the light of day.

AS FOR THE HERZL FILM, it is still full of problems, not the least of which is the rather low box office potential of the role of Herzl's wife. Another problem might be Herzl's not altogether happy relationship with Chaim Weizmann.

Oswald and his associates are determined, however, that the film will not be a disjointed series of highlights and that, in entertainment value, it will appeal not only to those who never heard of Herzl but even to those who wouldn't care very much if they had.

It would be pointless, at this stage, to glamorize the whole project by dragging in the names of stars who might be fine for the picture, if they were interested or available. But for the sake of obtaining a major studio release, a box office name will definitely be required.

OSWALD'S FIRST CHOICE for the Herzl role, aside from the late Conrad Veidt, would have been Paul Muni, whom the condition of his health has put out of the running. John Garfield, another suggested name, is found perhaps a shade too "proletarian." Chances are, therefore, that the Herzl role will go to a non-Jew.

ISRAEL TO IRAN

service will operate via Munich, TEL AVIV—Dutch KLM Air-Rome, Lydda and Teheran, with lines opened the first Israel-Iran DC 6's making the Lydda-Teh air service this week. Weekly eran flight in 4 1/2 hours.



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Chattanooga--Third Of A Series Of Reports On Mid-Sized Jewish Communities

Community Center Revitalized As Cohesive Force For Jewry

One of the most significant developments in the communal growth of Chattanooga Jewry in the last 15 years has been the establishment of its Jewish Community Center.

The coming of the Center, which began with preliminary talks in July, 1944, filled a vacuum created by the demise of the old YMHA, which was permitted to cease operations about a decade before. The Jewish Community Center formally began activity under its first executive director, Louis Shocket, on Dec. 7, 1945.

The story of the Center is also a story of personal devotion of a few persons, at first. Full credit must be given to the inspirational leadership, and self-sacrificing roles played by Mr. and Mrs. Wolfe K. Lefkoff. He served as the first president of the Center, and gave generously of his time and money to see the organization through its initial difficulties. Mrs. Lefkoff, in countless ways, devoted energy and spirit to a cause in which she firmly believed and became, with her husband an example of consistency and support which few, if any, have rivalled.

EDUCATION FIRST

In the beginning there was considerable difficulty in arousing interest and raising funds for the new organization. This was in large part due to the fact that the old YMHA was a memory for most, and a vague one at that; it was a job of education to help the community realize the benefits of a central organization.

From the time when Louis Shocket, the first executive director, worked out of his typewriter, a brief case and his car for an office, the Center has grown to own a renovated, old-style mansion of its own, and boasts a comprehensive program. The membership stands at 375, the bulk of which represents "family" memberships, averaging four persons each.

Among stalwart supporters as the Center got underway were Julius Kushner, Ben Block, Garrison Siskin, Mose Lebovitz, George Berke, A. J. Koblentz, Jacob Press, the Lefkoffs, Felix Diamond and Louis Winer.

MAN-SIZED JOB

Shocket, the first director, was also his own first secretary. Soon he found a booth-sized two-room office out of which came a program which included a forum and discussion group of national artists and speakers, a Women's Civic Service committee to promote children's and community service activities, a leaders' council to train leadership, and youth activities which encompassed dramatics, music, gym programs for boys and girls, a house organ, social programs and Jewish current events. In short, the pro-



IRA TRIVERS
A Vital Function Met

gram then, as now, was geared to suit the needs of the family.

One of the Center's first major projects was a Gilbert and Sullivan operetta, in the summer of 1946. The community-wide presentation by the youth under amateur direction was very well received and, while exhibiting the strength of the embryo organization, also made a handsome profit for the Center.

BUILDING FUND LAGS

In the meantime, a campaign had been launched to raise \$100,000 with which to erect a permanent building. A Board of Directors of 46 persons was chosen, representatives from every communal organization being included.

Within a year after Shocket had arrived, the present old mansion was purchased to serve as temporary quarters. The needs of the community demanded a place of its own. Subsequently these quarters were renovated internally, and the Center still occupies them, though it finds this building inadequate for an expanding program. The Building Fund is intact, though it has never reached the amount necessary to erect more desirable quarters. A new Building Fund drive has been postponed for various reasons though it may soon be revived and a building begun.

In mid-1947 Lou Shocket and

the Center parted company. For a couple of months, until Sept. 1, 1947, the Center had no permanent director. That summer a minstrel-varieties show was produced. In September, Louis Goldstein, former B'nai B'rith regional youth director in Atlanta, became executive director of the Center.

OKRENT STEPS IN

Under his leadership, the program continued to expand. Sports took on new impetus, certain improvements were made in the facilities, and new youth groups were formed. William Okrent was obtained as a full-time activities director.

In the Fall of 1949, Lou Goldstein left for another job. He was succeeded by Okrent, who is the present executive director. Notable under his leadership has been the expansion of the Center's house organ, (the "Community's Center") the establishment of the summer day-camp for children and a decided emphasis on youth activities.

Ira Trivers is president of the Center. Vice-presidents are Ralph Abelman, Harry Eldex, Garrison Siskin, Abe Solomon and Louis Winer. Other officers are Dr. Howard Gault, corresponding secretary; Mark Spector, recording secretary; Morris Elman, treasurer, and M. A. Hodes, building fund treasurer.

AN INWARD LOOK

Now, the Jewish Welfare Federation from which the Jewish Community Center derives some of its operating funds, has moved into the Center's quarters, so representing a saving in not requiring separate office space.

Recently, the two organizations, Center and Federation, urged by an editorial in the Center's own house organ, decided to support a survey on the wants and needs of the Jewish community. The study will be made by Jewish Welfare professionals and members of the Council of Community Forces.

COHESIVE FORCE

Many of the community groups are using its facilities and resources, and as such, find added grounds whereon to work co-operatively. The youth, who grew up in a Center-less period, are finding in the JCC opportuni-

ZOA, Hadassah Lead Chattanooga Zionism

As in many smaller Jewish communities, Zionism in Chattanooga means the Zionist Organization of America and Hadassah.

The local ZOA district has had no opposition, either from other Zionist party groups or from anti-Zionists. There is no American Council for Judaism chapter.

The district reached its peak enrollment in 1947-1948 when the membership totalled 375. The 1948 total dipped to 325.

NOT A LOCAL PHENOMENON

Local observers agree that the drop was due to the widespread "the job is done" psychology which marked American Jewish attitudes generally after the rebirth of Israel.

Hadassah, geared to projects rather than politics, has survived the letdown psychology to emerge as the outstanding local Zionist group and certainly the most active.

RANK AND FILE NOT ACTIVE

The level of community participation in Zionist activity is not high and there have been no mass rallies in the last several years.

Youth Zionist activity is not significant. Junior Hadassah had a fairly active program during the height of the political fight but Chattanooga young Jewish males have had no comparable organization. A Masada chapter was organized but soon disappeared.

1950 Welfare Drive Launched; Hope To Top 1949 Collection

Chattanooga Jewry's annual welfare fund drive was launched April 7 when Quentin Reynolds, famous journalist, spoke at a campaign dinner for more than 250 persons.

Abe Borisky and A. J. Koblentz are co-chairmen of the 1950 drive. The campaign is conducted through the Jewish Welfare Federation.

While the debates on the significance of the level of fund-raising as an index to the cohesion and social health of a Jewish community continue, it still remains true that such activity is a revealing barometer.

JOB IS DONE

Chattanooga Jewish leaders think the community has always met its obligations to Jewish needs.

Despite the fact that in 1949 the total fell almost 40 per cent below that of the previous year, community leaders remain convinced that given a proper quota, Chattanooga Jewry will meet that quota.

The figures on fund-raising for the past four years are in round numbers:

1946	-----	\$186,000
1947	-----	110,000
1948	-----	190,000

ties for the most varied expression.

The aims of the Center to ward building a better community are finding wide support, but it hasn't been easy going. Problems of indifference to exist, as elsewhere, and Bill Okrent is trying to do a tough job with limited means. His only paid assistance is a full-time secretary. Lay leadership helps fill the gaps.

Adult Education Program Lacking

The Chattanooga Jewish community has no organized adult Jewish education program. Rabbi Abraham Feinstein, the Reform rabbi, conducts a regular monthly course for a parlor group of 10 to 12 families but there is no other regular provision for adult Jewish learning.

42 Organizations Include Most of Chattanooga's 2,500 Jews

The Chattanooga Jewish community has its handful of non-belonging Jews but the majority of its 2,500 members belong to one or more of the 42 organizations in the community.

There is the usual overlapping of membership and the 42 groups present varying stages of activity. As in other communities there is duplication of goals and accomplishments, but the rivalries are generally friendly.

Two community institutions loom as representing the entire community. These are the Jewish Welfare Federation and the Jewish Community Center.

The Federation, geared to a main goal of fund-raising and fund-dispensing on behalf of the community, is lead by Sam P. Diamond, long active in Jewish and general civic affairs.

The JCC, led by Ira Trivers, has a membership of 375. Most of that number represents "family" memberships, covering about four persons to a membership.

The rest of the organizations, their presidents and a reasonably accurate listing of total membership for each group follows:

Zionist Organization of America, Louis Winer, 225; Senior Hadassah, Mrs. Ralph Abelman, 450;

Jewish National Worker's Alliance No. 157, J. L. Wise, 65; Pioneer Women, Mrs. Max Hasden, 80; Workmen's Circle Branch No. 495, Sam Polsky, 43; Young Workmen's Circle (English-Speaking) Branch No. 1005, Alex Parker, 30; B'nai B'rith Lodge No. 446, Dr. Howard H. Gault, 220; American Zionist Council, Rabbi Aaron Walden; Zionist Youth Commission, Mark Spector; Zionist Leaders' Council, Mrs. Sidney Silver.

Other groups are the Independent Lodge, Sander Fott; Mizrahi, Rabbi Aaron Walden, 85; Chavre Kadisha, Meyer P. Winer (Gabal); Block Foundation for Jewish Education, Rabbi Aaron Walden.

Within the framework of the B'nai Zion Congregation (orthodox) are the B'nai Zion Congregation itself, Mose Lebovitz, 530; B'nai Zion Brotherhood, Alex Alper, 165; B'nai Zion Sisterhood, Mrs. Frank David, 328; B'nai Zion Hebrew Institute (Hebrew school), A. Mose Siskin; B'nai Zion Sunday School, Harry Eldex (committee chairman) and Mrs. A. C. Rhodes (superintendent); Chattanooga Hebrew Academy (parochial school), A. Mose Siskin.

Within the framework of the Mizpah Temple (Julius and Bertha Ochs Memorial Temple, reform)

are the Mizpah Temple Congregation, Harry Michelson, 225; Mizpah Temple Brotherhood, Jay Sadow, 75; Mizpah Temple Sisterhood, Mrs. S. T. Mallen, 185; Mizpah Temple Sunday School, Ted Burse (committee chairman) and Rabbi Abraham Feinstein (superintendent); Mizpah Temple Youth Group, Rudy Saperstein; Boy Scouts of America, Troop 194, Dr. A. C. Rhodes; Girl Scouts of America Troop 5, Mrs. Jacob Sherman; Brownie Troop 75, Mrs. Dorothy Dubrow, Miss Renee Sherman and Miss Claire Siskin.

Other youth groups, under various sponsorships, are Emes, Gary Shlnbaum; H.O.P.E., Mrs. Mary Spector and Miss Dorothy Mandel; Weizman, Alvin Richelson; Zionettes, Misses Ruth Sadikoff and Ethel Hilowitz; A.Z.A., Buddy Baras; B.B.G., Beverly Hilowitz; Junior Hadassah, Ruth Sadikoff; Clum Colhi, Shelton Abelman; Youth Adult Group, Herman Trotz; Theta Delta Pi (sorority at University of Chattanooga), Ethel Hilowitz; Hillel counselorship at University of Chattanooga, Mickey Levine; and Mulsac Club, Herby Hershfield.

Membership figures were obtained from a prominent member of each group, usually the president.

Synagogue Attendance in Chattanooga Marked by Increasing Youth Absence

Synagogue attendance in Chattanooga is marked by a typically low ratio of attendance at Friday evening services, a heavy turnout for the High Holy Days and a steadily dropping attendance by Chattanooga Jewish youth.

Out of a total synagogue and Temple membership of 770, there is an average Friday evening attendance of about 100.

This figure divides almost evenly between Orthodox and Reform, although the formal Orthodox membership is almost twice as much as that of Reform.

Actual membership figures are 500 for the Orthodox B'nai Zion, 240 for the Reform Mizpah Temple and 30 for an Orthodox congregation known best as the "Little Shul."

The "Little Shul" is housed in an old building which was once the center of Workmen's Circle activity. The upstairs served for Hebrew classes, Bar Mitzvahs and similar functions.

Friday night membership averages from 50 to 60 at B'nai Zion and from 04 to 50 at Mizpah Temple.

This year, the Reform Temple discontinued Saturday morning services. Periodically, in the past, such services are resumed and then dropped. A Saturday morning Bible class draws from 10 to 12 persons.

Although B'nai Zion is Orthodox, late Friday night services are held and the sermon is in English. Men and women sit apart.

Effort Underway To Re-Activate 'Young Marrieds' For Community

A determined effort is underway in the Chattanooga Jewish community to rebuild the young married group as a source of present strength and future leadership in Jewish life.

For some 15 years, this group has been notably indifferent to the needs of the Jewish community. More Jewish-minded elements have contended that golf and cards have been the principal more active in the Jewish community, particular through the Jewish Center. Isolated or individual groups and clubs are using its facilities and are learning how to work together for communal goals.

The Sisterhood of Mizpah Congregation is a notable example of vigorous activity. There a young married group is very active and Rabbi Feinstein reports he is delighted by the way these women have assumed positions of responsibility in the Sisterhood.

Part of the indifference has been traced by some to the fact that from the mid-30's to 1946, Chattanooga had no community center. The old YMHA died for was not until about four years ago that the present Jewish Community Center began active operation.

Another problem is an exodus of young persons. Though the city has the University of Chattanooga, many Jewish youngsters choose to take more extensive training away from the city, in higher levels of learning at other institutions.

Some return but many are lost to the Chattanooga Jewish community.

Nevertheless, there are indications that the trend towards indifference is being changed. Younger persons are becoming

ELDERS STILL LEAD
The older generation which provided leadership in the thirties continues for the most part to provide it today.

HADASSAH HELPING
Senior Hadassah has a busy year-around program which has attracted many younger married women. Hadassah has instilled in them in basic loyalty which ties them to the group.

Another outlet of activity for the young people is the newly formed youth chapter of the English-Speaking branch of the Workmen's Circle, which was organized last fall.

Artists Network In Israel Planned

TEL AVIV—Plans for the establishment of a network of centers for painters and sculptors have been completed by Israel's Ministry of Education and Culture. In each of the centers in Safed, Eilat, Jerusalem and the Negev, special hostels will be set up.

A fund to help maintain needy artists will be raised in cooperation with the Artists and Sculptors Association.

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Peron Attends Signing Of Pact With Israel

BUENOS AIRES—An 18-months trade pact between Argentina and Israel was signed last week at the executive quarters of President Juan Peron instead of at the Foreign Ministry where such treaties are usually signed.

Peron has rarely attended signing of trade pacts. He and Mrs. Peron smilingly looked on during the ceremony.

The treaty provides a credit of \$10,000,000 for Israel.

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All Viewpoints Represented In Community Leadership List

As in other highly-organized communities, Chattanooga has produced a goodly number of persons willing and eager to assume roles of importance in communal affairs. Many persons have been active for a great number of years, giving considerable time and energy toward the betterment of the total group.

Some of those prominent in Jewish affairs are:

Ralph Abelman, vice-president of the Jewish Community Center and active in its various committees and major events.

Mrs. Ralph Abelman, president of Senior Hadassah.

George Berke, past president, of B'nai B'rith, member of the Board of Directors of the Jewish Community Center, chairman of 1947 welfare fund drive, president of cooperative Dixie Saving Stores.

Mrs. Sam Cassell, chairman S. O. S. drive, active in Jewish communal affairs.

Mrs. Frank David, president B'nai Zion Sisterhood.

Felix Diamond, chairman 1949 welfare fund drive, member Board of Directors of Jewish Community Center.

Sam Diamond, president of Jewish Welfare Federation, served as vice-president of Jewish Community Center, now on its Board of Directors, and on the Board of the B'nai Zion Synagogue.

Rabbi Abraham Feinstein, spiritual leader of Julius and Bertha Ochs Memorial Temple.

M. B. Finklestein, past president of Jewish Welfare Federation, chairman of its 1948 drive.

Mrs. Max Hasden, president of Pioneer Women, member of Board of Directors of Jewish Community Center.

M. A. Hodes, Board of Directors of Jewish Community Center, treasurer of the Jewish Community Center Building Fund.

A. J. Koblentz, past president of B'nai Zion Synagogue, Federation social service committee, co-chairman 1950 welfare fund drive, past vice president Jewish Community Center.

Mose Lebovitz, president of B'nai Zion Synagogue, member of Jewish Community, Center Board of Directors.

Mrs. Wolfe K. Lefkoff, past president of Senior Hadassah, one of the most spirited and hard-working founders of Jewish Community Center.

Walfe K. Lefkoff, past president of the Mizpah Temple, past president of the Jewish Community Center, greatly instrumental in establishing Jewish Community Center and making it successful.

Mrs. S. T. Mallen, president of Mizpah Temple Sisterhood.

Harry Michelson, president of Mizpah Temple Congregation.

Col. Harry Miller, active in

Jewish communal affairs on various planes, and considered a liaison between gentile and Jewish communities.

William Okrent, executive director of Jewish Community Center.

Sam Polsky, president of Workmen's Circle Branch No. 495.

Jacob Press, past president of Workmen's Circle Branch No. 495, former Board member of Jewish Community Center and Jewish Welfare Federation.

Abe Shugarman, member of Board of Directors of Jewish Community Center, past president of Jewish National Worker's Alliance No. 157.

Garrison Siskin, past president of Jewish Welfare Federation, very active in communal affairs.

A. Mose Siskin, president of Hebrew Institute, president of the Hebrew Academy and a member of the Board of Directors of the Jewish Community Center.

Simon K. Soloff, past president of B'nai B'rith; Board of Directors of Jewish Community Center, senior advisor A. Z. A., active in communal affairs on various levels.

Abe Solomon, Board of Directors of Jewish Center and B'nai Zion Synagogue.

Ira Trivers, president of Jewish Community Center, member of Board of Jewish Welfare Federation and Z. O. A., and on Council of Community Forces.

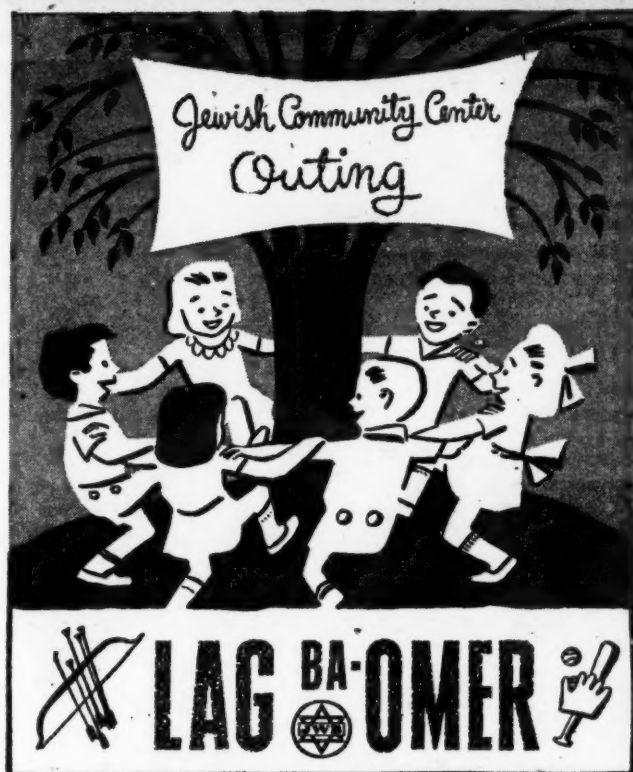
Rabbi Aaron Walden, spiritual leader of B'nai Zion Synagogue, chairman of the American Zionist Council.

Louis Winer, president of Z. O. A., and on Boards of Jewish Community Center, B'nai Zion Synagogue, Chattanooga Hebrew School and Jewish Welfare Federation.

J. L. Wise, president Jewish National Worker's Alliance No. 157, member on Boards of Jewish Community Center and Jewish Welfare Federation.

Jerome Zavels, member of Jewish Community Center Board of Directors, former teacher of Workmen's Circle School.

These are examples of active community workers, some of the persons who have strived to make Chattanooga better and proud of its heritage.



BEN-GURION BATTLES CONTROL OF ZIONISTS ON IMMIGRATION

JERUSALEM—No showdown was anticipated this week at the early sessions of the Zionist Actions Committee on Prime Minister David Ben-Gurion's demands that Zionist agencies step entirely out of the fields of immigration and land settlement.

The Prime Minister proposed, as the Actions Committee began a session of planning for the next World Zionist Congress, that the Zionist Organization confine its activities to fund-raising, publicity and training of potential immigrants to Israel.

The proposal was promptly attacked by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, and Dr. Israel Goldstein, a past president of the Zionist Organization of America.

Goldmann called for a special status for the Jewish Agency from the Israel Government and Dr. Goldstein said that Ben-Gurion's proposal would mean the early death of the Zionist movement outside Israel.

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Italian Rabbis Hold First Post-War Meet

ROME—(WNS)—For the first time since the end of the war the Italian rabbinate met here in conference to consider the religious problems affecting the Jewish communities throughout the country.

The main point on the agenda of the conference, attended by twenty-two rabbis from Rome, Milan, Florence, Turin and other cities, was the religious and cultural status of the Jewish communities in Italy. Many rabbis complained of the dearth of prayer books, Bibles, Holy Scrolls and phylacteries. Special attention

was riveted on the financial situation of the Jewish communities which are unable to engage the birth.

Living JNF Legacies Top 1,000,000 Pounds

JERUSALEM—Living legacies to the Jewish National Fund have reached the one million pound mark, with seventy percent contributed by people living in Israel. Since the creation of the institution 25 years ago, 200 legacies, ranging from 100 pounds to 70,000 pounds, have been made.

services of rabbis and teachers. This situation, it was pointed out, has compelled a number of Spiritual leaders either to leave the country or else learn different trades and professions as a means of eking out a livelihood.

Of the 250,000 Jews now in France, only half are of French birth.

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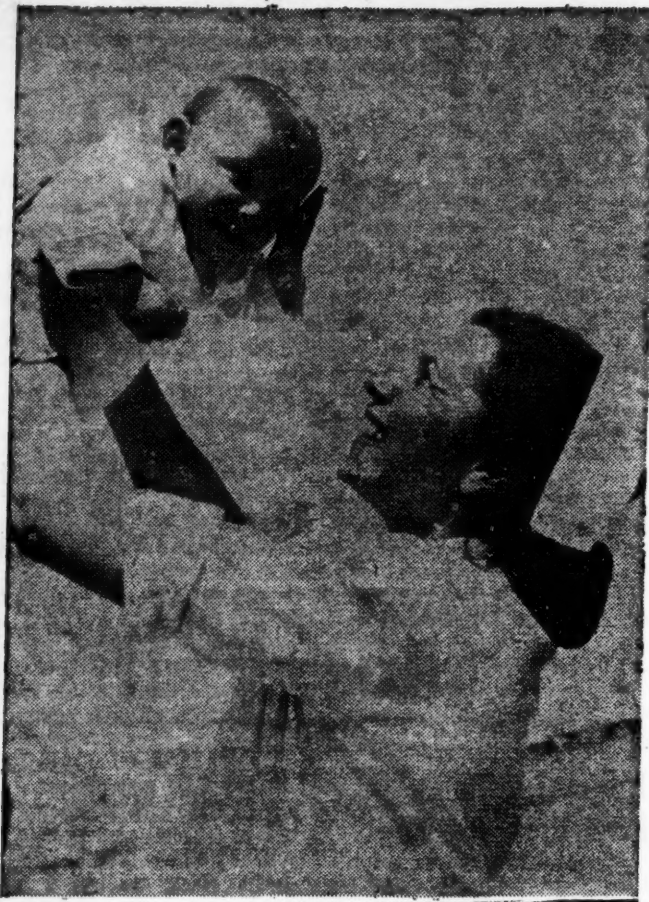
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Healthy Infant in Israel



The 400 Histadrut clinics in Israel are centers breeding health for young and old. Histadrut's Kupat Holim (Sick Fund) covers 450,000 Israelis. All immigrants are automatically insured for three months for Kupat Holim services. Critical hospital shortage is one of Israel's gravest problems which Histadrut is trying to meet with expansion program during 5710.

U. S. Chaplain's Body Re-buried In Israel

NEW YORK—The body of an Orthodox chaplain who was one of the first to be killed in action in World War II will be shipped to Israel for re-burial in accordance with the wishes of his family, it was announced this week. The Rabbinical Council of America said that the remains of

Chaplain Louis Werfel are en route to Israel. Chaplain Werfel was a member of the Rabbinical Council. He was killed in a plane crash in North Africa in 1943.

Directly and indirectly, the Government of Israel, using its tax funds, has spent more on immigrant in the last two years than did the Jewish Agency.

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Yiddish-Oriented Workmen's Circle Sees Hope For Renewed Growth In New English Branch

Citing its sponsorship of a school which taught Yiddish and Jewish history and culture as one of its major accomplishments, the Workmen's Circle Branch No. 495 of Chattanooga points to a 37-year record of service.

This fraternal order was the second such unit formed in its district, following the lead of Atlanta, and the second such to have its own school for teaching Yiddish and allied study. The school, which lasted 18 years, was founded shortly after the Branch became active, on May 13, 1913.

The Workmen's Circle, now under the leadership of Sam Polsky, one of its surviving charter members, aims to help labor groups, foster Jewish culture, encourage use of the Yiddish language and provide security-health and insurance benefits to its members. Besides its school, it contributed to various organizations such as the Yiddish Scientific Institute, the Jewish Labor Committee and HIAS.

Currently, the group is attempting to help establish a camp for the southeastern district near Chattanooga; it has adopted a child which it supports in France, and is helping establish an old age home in Miami, Fla.

The group now has a membership of 43, somewhat depleted by death's thinning of the ranks and the diminishing prospects for membership.

Shortly after its founding, the Branch bought a home, in which was housed its school and wherein its activities were held. A wives' club

was very active, and the group even had its own library. The loss in membership killed the wives' club; and with the depression, the Branch was forced to surrender the building. The school had been declining because no new students could be found; the library was dispersed.

Though faced with decline by the lack of new membership, the elder Branch has been recently revitalized by the establishment (last Fall) of a Youth English-Speaking Branch No. 1005 of 30 members. It is from this source that the elder Branch hopes for new blood.

The workmen's Circle Branch No. 495 is still active, however, especially in the Jewish Welfare Federation. Though it no longer has its own building, it has a special room in the Jewish Community Center, and is collecting its library again.

Only three of its charter members are still alive: Mr. and Mrs. Sam Polsky and Jacob Raider. Members active in the chapter today are Jacob Press, Jerome Zavels, Mr. and Mrs. Sam Polsky, Abe Press, Mr. and Mrs. Louis Shavin, Mr. and Mrs. M. Solomon, Mr. and Mrs. I. Shapiro, Mrs. Sam Page (after whose late husband, a very active officer in the older Branch, the younger branch is named), Mr. and Mrs. Sol Sir, Mrs. Ethel Parker and H. Hyman.

The Workmen's Circle is proud of "keeping young people unashamed of being Jewish," and points to its youth branch as an example.

West German Gov't Seen Spur To Hate

NEW YORK — (WNS) — Creation of the Western German Republic has not only retarded the cause of democracy in Germany, but has resulted in furthering the growth of anti-Semitism, a report by the World Jewish Congress charged this week.

The report also contended that turning over virtually complete governmental power to the Germans had thwarted the denazification program and encouraged Nazi publishers to return to their business with newspapers that were "chauvinistic, anti-democratic, anti-Semitic, anti-D.P. and anti-American."

CHATTANOOGA JEWS COMPLAIN OVER HIGH KOSHER MEAT PRICES

As far as commercial handling of kosher meat is concerned, communal complaints in Chattanooga are typical, particularly over high prices.

There is one kosher butcher but no kosher restaurant. Provisions for kosher banquets are available, however.

There are no studies on degrees of observance of dietary laws in the average American Jewish community, so it is impossible to say whether Chattanooga Jewry is above or below the "average" for such observances.

It is generally believed, however, that the percentage of Chattanooga families who observe kashruth is not very large.

There is a kosher-style delicatessen owned and operated by a Jewish family.

The operation of the immigrant camps in Israel cost the Jewish Agency an average of nearly \$2,500,000 a month.

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Chattanooga's Spiritual Leaders



RABBI FEINSTEIN



RABBI WALDEN

Adolph Ochs Left Fine Memorial In Chattanooga Reform Temple

Adolph Simon Ochs, publisher of the N. Y. TIMES and the Chattanooga TIMES at his death in 1935, is remembered in Chattanooga as a philanthropist and as the man who at a cost of \$350,000 erected the present Julius and Bertha Ochs Memorial Temple (Reform) in memory of his parents.

This world-honored newspaper, whose first publishing venture in Chattanooga was a disaster, held firm convictions on his religion and on his pattern of Jewish identification which today belong in the ideology of formal anti-Zionism.

He was disturbed when in talking with a prominent Englishwoman in Jerusalem he discovered that she, a Jewess, considered him a very dubious Jew because he did not consider the religious difference alone an obstacle to intermarriage.

OLD-FASHIONED IDEA

Ochs, who came from a very religious family, had been convinced that such resistance among Jews to intermarriage with non-Jews had been rejected among intelligent persons.

The rise of Zionism seemed to him to be a manifestation of the same spirit.

"I know Judaism only upon one question," he said. "I have nothing Jewish in me that does not spell religion. Religion is all that I stand for as a Jew. I know nothing else, no other definition for a Jew except religion."

NO ZIONIST

Talk of a Jewish homeland in Palestine did not impress him in any degree.

Ochs came into his own in the newspaper field as publisher of the Chattanooga TIMES in 1868. Eighteen years later, having made a success of the southern venture, he bought the N. Y. TIMES.

A sincere humanitarian, his

business acumen provided him with funds for philanthropy. In that role he is remembered as one who never refused a contribution to any campaign for the lessening of human suffering or the relief of human destitution.

NEVER SAID NO

In Chattanooga he gave often to many causes and individual needs. He made it possible to keep solvent the Read House, one of the city's finest hotels. He helped many businessmen loaning needed funds with only good faith as collateral.

In other areas, he served as the moving force in obtaining an adequate endowment for the Hebrew Union College, the Reform seminary. He contributed \$10,000 and a pair of magnificent altar candlesticks to the Cathedral of St. John the Divine, an Episcopalian house of worship.

He also made contributions toward funds for the building of a dozen Temples of his faith and to shrines of other religions.

In addition to the Ochs Memorial Temple in Chattanooga, the AZA chapter bears his name; Adolph S. Ochs, No. 252.

It's Vital, It's In
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Sessions Court

Laymen Dominate Jewish Community

The Chattanooga Jewish community is a lay dominated one, a conclusion which has some rabbinical backing.

Rabbi Abraham Feinstein is the oldest rabbi in Chattanooga. He occupies the pulpit of Mizpah Congregation, whose fine buildings were a gift from Adolph S. Ochs, in memory of his parents.

The synagogue cost \$350,000 and the Temple still holds shares of stock in the N.Y. TIMES which net the synagogue \$2,400 annually.

Rabbi Aaron Walden is spiritual leader of the largest congregation, Orthodox B'nai Zion, which also has excellent facilities.

Members of the B'nai Zion congregation recently built Rabbi Walden a new home. He succeeded Rabbi Gerstein, who left a few years ago to take a pulpit in New Jersey.

The Jewish Agency has helped more than 32,000 immigrants to launch farm careers in the two years of Jewish Statehood.

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Commissioner

GREETINGS

GEORGE McINTURFF

Commissioner

GREETINGS

JACK HIXSON

County Court Clerk

Greetings

♦ ♦

Hugh P. Wasson

Mayor

Women Lean In Jewish Activity

If there is any basis for predictions that American communal life, Jewish and general, may soon be dominated by women, the Chattanooga Jewish scene furnishes some corroboration.

On the activity level, the Jewish women of Chattanooga are in the driver's seat.

The Jewish women's organizations — Hadassah notably — predominate.

Their membership, programs and all-around activity far exceeds that of the men in the corresponding male organizations.

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New Country Club Has 300 Members

The country club set is in no sense a powerful factor in the Chattanooga Jewish community, but about 300 Jewish families are already each paying membership dues of \$100 a year to the Edgewood Country Club, which has leased a beautiful former estate.

The facilities compare favorably with anything from the Columbian Club of St. Louis to

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the famous Jewish country clubs of Atlanta. It appears likely that the club will pick up the option on the former estate.

Although organized primarily for Jewish social life in Chattanooga, the club does not bar non-Jews and one non-Jewish family has taken membership.

Efforts have been undertaken to make the facilities of the club attractive to teen-agers with some success. Some Chattanooga Jews are disturbed by the inevitable accentuation of social lines in the Jewish community created by the club.

Recently, police made a series of raids on local clubs and confiscated slot machines at those clubs. The Edgewood club was one of those raided.

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Alliance, Pioneer Women Push Labor Zionist Goal

Labor Zionism is represented in Chattanooga by a 30-year-old branch of the Jewish National Workers Alliance, and by a chapter of Pioneer Women, the women's branch of the Labor Zionist Organization of America.

Raising funds for Israel through the Histadrut campaign, support of Jewish social and cultural communal activity and encouragement of Yiddish and Hebrew language schools are the basic drives of the Alliance branch, according to J. L. Wise, its president.

The group has a membership of 65 men and women, now concerned with switching from the goal of establishing a Jewish State to the goals of helping it survive and grow as a labor society.

The American phase of the Alliance program, as implemented locally, includes support of the Jewish community Center and aid to the Hebrew Institute and school.

Among the organizers of the group about 1920 were Messrs. M. Sulman, Nathan Ard, M. Feldman and Mr. and Mrs. S. Balder, I. Elson, N. Nonin, J. Rabbin, J. Susman and W. Gordon.

The president, Mr. Wise, feels it is the "most active group in the city," and names among its most active members Messrs. N. Hofferma, N. Brouner, A. Shugerman, E. Rohald, I. Gross, I. Fox, M. Sadikoff, W. Sadikoff, N. Jaffe, M. L. Gill, Mr. and Mrs. Paul Dubrow, and Sol Dubrow.

of a heart ailment at the age of 79.

Hebrew Scholar Dies At Age 79

LONDON — (WNS) — Lazarus Goldschmidt, noted Hebrew and Oriental scholar who translated the entire Babylonian Talmud into German, died here last week

Born in Lithuania, where he attended a number of outstanding yeshivoths, Goldschmidt settled in Berlin after attending a number of universities and securing a doctorate. He fled Germany in 1937 after Hitler came to power and became a British subject. He is survived by his wife, Lily, and a son Emmanuel, both of whom live in London.

It took Dr. Goldschmidt 25 years to translate the Talmud, the first complete translation in any language.

The output of cement in Israel went up 155 per cent in the second year of statehood.

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Federation Board Has Place For All Willing To Serve Community

Any member of the Chattanooga Jewish community willing to serve his community can find a place on the Chattanooga Jewish Federation Board. There are no lines of exclusion linked to either economic or religious divisions. The Federation is the property of the entire Jewish community. Each Jewish organization either elects or appoints a delegate to the Federation board. In addition, the board includes 15 members from the community-at-large elected for three year terms, five at each annual meeting.

The happy picture of true internal democracy does have a snag—no one can remember the last time when any nominations were made from the Jewish community-at-large and the slate presented by the nominating committee invariably goes through unchallenged. The Federation also says that it is no easy task to get workers for communal chores. The leadership, for reasons cited elsewhere in this

section, continues to come from the elders of the community. The reactivated Jewish Center is beginning to attract the younger group and there is hope that a new generation of leadership will eventually emerge. Younger persons are relatively inactive in the annual fund drives but this situation is improving. The B'nai B'rith youth groups—AZA, B'nai B'rith Girls and B'nai B'rith Young Men—are struggling to get young people back in the communal stream.

Drop In 1949 Collections Brings Allocations Cuts Down The Line, With UJA Trimmed Heaviest

The United Jewish Appeal, which was allocated \$157,190.50 from total pledges of \$190,000 in the 1948 annual welfare drive was allocated \$77,200 in 1949 when the campaign total dropped to \$110,000. Allocations to many organizations were dropped entirely, as one method of meeting the pressure of lower contributions. These included the Jewish Telegraphic Agency, the Vaad Hatzala, the Leon N. Levi Memorial Hospital. Among the civic defense agencies, the American Jewish Congress, which received \$400 in 1948, was allocated the same amount in 1949. But the Joint Defense Appeal was cut from \$2,600 to \$2,400. The JDA is the fund-raising arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. Some local services also were cut. The Social Service Committee was cut from \$1,800 to \$1,500, and the allocation to the Jewish Community Center was trimmed from \$9,000 to

\$7,200. Total allocations for local needs were \$15,200 in 1948 and \$13,100 in 1949. Overseas agencies which received the same amounts in both years included HIAS and the American Friends of the Hebrew University. Total allocations for overseas needs, including the UJA, were cut from \$150,240.50 in 1948 to \$78,550 in 1949. National organizations and institutions which received the same amounts in both years included the Ex-Patients Tubercular Home, the Jewish Consumptive Relief Society, the Los Angeles Sanatorium, the National Home for Jewish Children and the National Jewish Hospital. One organization in the "national cultural and theological" category even managed to get an increase. The Synagogue Council of America was boosted from \$50 to \$100. The SCA is the coordinating agency for the three wings of U. S. Judaism.

Anti-Semitism Is Minor Problem

Chattanooga Jewry is disturbed neither by overt anti-Semitism nor social exclusionist practices to any significant degree. This Tennessee city is the home of J.B. Stoner, who publishes one of the numerous anti-Semitic sheets floating around in the nation's crackpot circles. Stoner is regarded as something special in hate-mongers since even the Ku Klux Klan could not stomach him. He has sought to organize a movement of his own with little success. As far as the KKK is concerned, Jews in Chattanooga have been no more disturbed than have the Jews of Knoxville. (NJP, Jan. 27.) The Klan is active in and near Chattanooga, which is

only a few miles north of the Georgia border, but Klan labors are not aimed at Jews and Jews generally ignore the hooded ones. One subdivision—Shepherd Hills—reportedly is closed to Jews.

The Arab population in Israel on its second anniversary is estimated at 180,000.

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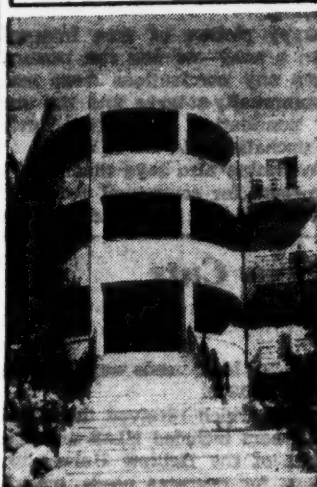
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AMERICAN SCHOOL IN ISRAEL



Official approval has been given to Mount Canaan Academy, new boarding school in Israel for Americans of college age, by Z. Shazar, Israel Minister of Education. The central building on the campus, above, overlooks a vast panorama of historic Israel. Information on fall enrollment may be obtained from the New York office of Mount Canaan Academy, Rm. 2100, 41 E. 42 St.

In the election of Israel's Parliament last year, Arab women citizens of the new state cast ballots for the first time in the history of the Near East.

**Cultural Level In Chattanooga
Regarded As Unsatisfactory**

The level of Jewish cultural interest and activity in Chattanooga is not high. Cultural affairs do not draw well. Jewish books circulate little.

At the organized level, the Jewish Community Center annually provides a lecture and concert series on a non-profit basis.

A minor problem has developed from the fact that Chattanooga's Yiddish-speaking groups are more interested in cultural offerings in their language than seems to be true for the Jewish community for general Jewish offerings.

To allay fears that the Center series is for the Yiddish-speaking group exclusively, the Jewish Center publication explains carefully that "lectures will be in English; musical selections and songs are appreciated in the nature of the selection; other programs will be in English, with whatever Yiddish used completely translated and made clear to all."

Hadassah's Oneg Shabbat provides another cultural program. B'nai B'rith occasionally brings in a nationally-known speaker.

There is some belief that the broad cultural program offered by the general community competes with the Jewish community for patronage from Jews.

Ironically, the general community cultural program was improved through efforts of the Jewish Center which this year sponsored a series of excellent foreign films for the general community.

Shown in a regular theater, the films were a success but none of them were specifically Jewish and were not regarded as a contribution to Jewish cultural activity in Chattanooga.

**U. S. Jews To Fete
300th Anniversary**

NEW YORK (NJP) — A program for a six-months celebration of the American Jewish Community's 300th anniversary was outlined last week at a meeting of the national Jewish organizations called by the American Jewish Historical Society.

Dr. David de Sola Pool, chairman of the tercentenary committee, said that the celebration, to be inaugurated in the fall of 1954, will stress the day of the landing of the first Jews in America.

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Digest of the Yiddish Press

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I Think As I Please

BY CARL ALPERT

Women's Viewpoint

BY HELEN COHEN

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BY HAROLD RIBALOW

Your Name

BY N. PEARL ROTH

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READ THEM EVERY WEEK

EXCLUSIVELY IN

THE NATIONAL JEWISH POST

Women's Viewpoint

Introducing...

While Helen Cohen is absent from her duties as columnist, in order to have her fifth child, The POST has invited a group of leading women in American Jewish life to contribute guest columns.

Mrs. Israel Goldstein, the contributor this week, is president of Pioneer Women, the women's branch of the Labor Zionist Organization of America.

WOMEN'S FIGHT FOR EQUALITY IN ISRAEL ASSURED LZOA HELP

By MRS. ISRAEL GOLDSTEIN

President, Pioneer Women of America

FEW years ago the subject of the status of women in Israel would have been one of interesting discussion entailing an historical treatise on the status and achievement spanning the life of the Jewish people from the days of the Bible and covering almost every corner of the globe.

Today by the same subject, the Status of Women in Israel, is meant the present time, in a definite geographical area, the State of Israel.

While historical background may be used to elucidate the discussion, the subject matter deals with living palpable conditions of people like ourselves, interested likewise in the vital question of women and the improvement of their status not only in Israel but in all parts of the globe. Their concern with the universal problem already indicates a high standard of their own.

IN FEW countries in the world do women enjoy the advanced status of women in Israel—this despite the fact that Israel is one of the Middle Eastern countries where, in most part, primitive conditions prevail, where women still are considered slaves or live in quasi-slavery.

The advanced position of the Jewish woman in Israel is due chiefly to the persistent struggle of the early women pioneers for the privilege of bearing the heavy burdens of the pioneering effort, as the privilege of toil and defense shoulder to shoulder with men placed those women among the builders of the organized labor movement which soon translated into action the democratic principle that these, their co-workers of the so-called "weaker sex," had to have an equal voice in the determination of general policy.

In addressing the recent convention of the Moatzat Hapoalet, the Council of Working Women in Israel, which represents 90,000 women, Prime Minister Ben-Gurion stressed the social and legal equality of women in Israel, extolled their heroic and equal share in the War of Independence, and urged the delegates to "uproot the final traces of the inequalities of women." The recognition that inequalities exist is facing the facts honestly, a sine qua non for clarity and improvement.

FIVE DIFFERENT periods of life in Palestine must come under review in considering the development of social conditions.

First came the mandatory period, under which Palestine inherited the old Turkish law of serfdom for women. However, concepts of western civilization, brought in by Jewish immigrants from Europe, made themselves felt in the establishment of civil law. Although there was no particular interest in extending women's rights, women nevertheless were recognized as part of the



MRS. ISRAEL GOLDSTEIN
Women's Hands Across the Sea

whole picture in the courts and in other civic institutions.

The second phase toward full recognition of women's legal status came within the framework of the Jewish community itself. Functioning under the mandate, the Yishuv organized itself as a "government within government" and, within that legal autonomy, women were recognized as equals.

Under religious law, confined only to those desiring to observe it, the status of women has not changed since the days of the Sanhedrin. Discussions centering around the revival of the Sanhedrin today are of great interest, particularly to the observant Jewish women, who, despite the fact that they would not transgress the religious laws, nevertheless chafe under their inequalities with men.

THE FOURTH STEP in the progress of Israel women toward equal rights came with the establishment of the state itself. The election laws of the new state provided equality both in the right to vote and the right to stand for election. As a result, eleven women were elected to the Knesset (parliament) from all the important parties, except the religious

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Osdoby
Greenwald

• Martin Osdoby, 1553 Minford Place, Bronx, writes:

I know my father was born in a town or city near Warsaw, Poland. I believe that it is named Le... I have been told that my name is a Polish name and I have also been told it can be an original Hebrew name. Your column gives an opportunity to discover the meaning and origin of my name. I would like to be set straight on this.



OSDOBY is a family name of geographical origin. There are two localities in Poland from either of which your name may be derived. One is named Ozdoba and the other Ozdobna. The terminal "a" always becomes "y" in Yiddish. The meaning of the name is "ornament" or "decorative."

• Leonard A. Greenwald, 83 E. 7th St., New York, writes:

Will you please tell me what my name means?

GREENWALD (the anglicized Grunwald) is a family name which was very popular among Jews of Austria and Czechoslovakia. Its origin is purely fanciful. At the time Jews received permanent family names, they were crowded in airless and sunless ghettos, where they could only dream of green fields and forests. Grunwald, which means "green woods" is such a dream name taken out of pure wishfulness.

Your name definitely does have a meaning and you can find out by writing to Mr. Pearlroth, care of The POST. The reply will appear in this column.

bloc which had refused to include women in its list of candidates.

The fifth, and latest, phase is being enacted now, as the Knesset considers a new bill on equal rights which guarantees complete equality of the sexes. Difficulties in enacting this measure have arisen, mainly, from the present coalition with the religious bloc. However, women of the Knesset, regardless of their political affili-

What Foods These Morsels Be

★ ★ ★

A few fancy variations for preparing pot roast are suggested this week.

POT ROAST WITH CHILI SAUCE

4 pounds beef
flour, salt, pepper
4 large onions, sliced
1 cup boiling water
1 cup chili sauce
lemon juice, if desired
Brown the onions and meat and add the boiling water. Cover pot, and let simmer over slow fire an hour and a half. Add chili sauce, and let simmer until meat is tender. Taste the sauce in pot, add more salt and pepper if necessary, and lemon juice if desired. Serve the meat with the sauce.

POT ROAST WITH CRANBERRIES

3 pounds beef
salt, peper, flour
2 tablespoons fat
1 cup boiling water
1 to 1½ cups sugar
1½ cups hot water
2½ cups firm cranberries
1. Sprinkle the meat with flour. Heat fat in pot, and brown meat on all sides in hot fat. Season meat with salt and pepper. Add boiling water, cover pot tightly, and let simmer two and a half hours or until meat is almost tender. If necessary to add more water, add it a little at a time. 2. Combine sugar with hot water, and let boil 5 minutes. Wash cranberries and pick them over, add to boiling water and sugar, and let boil, without stirring, 5 minutes or until the skins burst. 3. Add cranberry mixture to meat, cover pot tightly and let simmer until meat is tender.

POT ROAST DE LUXE

3 pounds beef
tablespoons fat
3 medium onions
1 or 2 cloves garlic
flour
1 teaspoon salt
¼ teaspoon pepper
¼ teaspoon ginger
½ cup boiling water
1 cup prunes
½ cup dried mushrooms
1 cup hot water
¾ cup ripe olives
Heat fat in pot, slice onions thin and add, chop garlic fine and add, and let brown in the hot fat. Sprinkle meat with flour, place i pot with onions and garlic, and brown on all sides. Season meat with salt, pepper and ginger. Add boiling water, cover pot tightly and let simmer over slow fire an hour and a half. Meanwhile, put prunes and mushrooms in a bowl with the hot water, and let soak while meat is cooking. Add prunes and mushrooms with water in which they were soaked to meat in pot, ad olives, and let simmer tightly covered an hour and a half or longer or until meat is tender. Serve meat in a deep platter, with prunes, mushrooms and olives arranged around it. If desired, omit either the prunes or the olives.

lations, are united in a continuing struggle against the forces of reaction to obtain passage of the bill.

RECENT enactment of a conscription bill, sustaining the right of women to be conscripted for military service, over the arguments of the religious bloc, bodes well for future legislative action. Arguments of the religious bloc against this measure, advanced for the sake of women's "purity and virtue," brought from Premier David Ben-Gurion the query: "Will a woman be more easily raped behind a gun than behind a tractor?" This facetious remark but points up the fact that the woman is "behind the tractor" and is carrying her responsibilities on a par with her male co-worker.

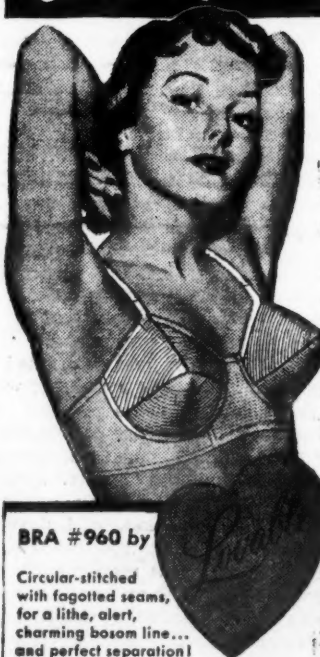
Rabbinical law now controls the province of personal status—marriage, divorce, property inheritance, custody of children, et cetera. Whether the present government will be strong enough to pass the pending equal rights bill over the opposition of those whose real strength lies in the hold they have over the personal lives of the people is difficult to predict.

It should be comforting to women in the United States to know that our sisters in Israel and, particularly, in the Moatzat Hapoalet (the Working Women's Council) never will give up their fight to attain complete equality and to improve constantly the status of women in their land.

In the five month period from May to October, 1949, the population of Israel's immigrant centers jumped from 62,000 to more than 91,000.

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SANITATION PRODUCTS

Mr. Browdy and His Program

TRUDE Weiss-Rosmarin, editor of the "Jewish Spectator," has sent us an advance copy of an editorial to appear in the May issue of her publication, urging the election of Rabbi Abba Hillel Silver as president of the Zionist Organization of America.

The POST cannot go along with this suggestion, and this stand has nothing to do with Dr. Silver at all.

The POST editorial asking for an open mind on the subject of the next ZOA president and proposing that Mr. Browdy go to the Zionist electorate with his program, in the hope that he might be revealed as the right man, brought little reaction. It is commonly felt that while Mr. Browdy might well be elected to the leadership of the ZOA in other years, he does not have the peculiar combination of abilities necessary at this time to keep the ZOA creatively alive.

In the current issue of the "New Palestine," the official organ of the ZOA, Mr. Browdy presents a program that is definitive and to the point. A close reading of that program will reveal that Mr. Browdy—while paying lip service to the program of the late Daniel Frisch—has pretty much shelved it all, and that by small but important changes he has eliminated those proposals of Mr. Frisch which brought confusion and conflict to the ZOA.

Later, at a press conference, Mr. Browdy went much further and his program began to show signs of leadership. He placed the need for economic investment in Israel in its proper place on the ZOA program—first.

This he followed up with announcement of the complete dismantling of Mr. Frisch's program on chutzpah. Mr. Browdy told the press conference that negotiations are already under way "with a view to providing adequate financial and moral support for a pioneering program . . . in this country."

The POST has long contended that there

were only two areas of work for the ZOA—chutzpah and private investments in Israel. All else, The Post has contended, is peripheral. Mr. Browdy evidently has come to the same conclusion, and he is to be congratulated for dropping all the grandiose schemes for democratizing the Jewish community, etc., which have served only to drain the energies of the movement and at the same time have detracted from the concentration necessary on the really important work of the ZOA.

Mr. Browdy is a humble man. He is in a position at the moment not unlike that of President Truman when he was catapulted into the presidency on the death of President Roosevelt.

This humility has been widely interpreted as lack of leadership, which well it might be, but if President Truman's strong present-day leadership is in any way a comparable example, perhaps Mr. Browdy will demonstrate ability to lead by the time of the next ZOA convention in July.

Mr. Browdy may or may not be the man. His announced program indicates that he knows the score. For he might well have put off making any announcement as to program, on the dubious advice that such reticence would serve to keep down criticism.

Mr. Browdy finds himself in a position in which he must provide proof that he can hold the reins of the presidency. The time is short. Either the advice he has followed up to this point has been good or Mr. Browdy is the man the ZOA needs now—a man sincerely devoted to the advancement of Zionism (not his own political future), and a man who has seen the errors of the administrations of the past few years. Mr. Browdy also seems aware that much of the recent controversy within American Zionism sprang not from principles but from personalities.

Frank Weil - Able Administrator

MR. Frank Weil's leave-taking of active leadership of the National Jewish Welfare Board after ten years as president will provide historians with a natural breaking off point to mark the end of an era for that organization.

A decade ago the JWB was just being transformed from a staid, undramatic agency into a highly romantic arm of the American Jewish community providing for the religious needs (chaplains, etc.) and recreational welfare (through the USO) of the Jewish soldier on the far flung fronts of World War II.

How well this tremendous expansion was achieved and how smoothly the JWB has now returned to a more or less normal routine of

work is the best testimonial to the ability and devotion of Mr. Weil.

He has kept the JWB operating at top efficiency. He has tried to make it as democratic as possible. The fact that he has not been able to achieve his aims in that direction is due solely to the indifference of the Jewish community. Mr. Weil has not tried to dominate the JWB to such an extent that all initiative of his co-workers was stifled. In summary, he has been an excellent administrator and the American Jewish community owes him more than it can repay for the hours and days and months of service to the welfare of that community.

Current Comment

Anti-Semitism is not ineradicable in the United States and there is a future for Jews in America, says Rabbi Louis M. Levitsky of Newark in the Oheb Shalom Congregation Bulletin.—Frankly, I am one of those people who believes in the possibilities of American democracy, and who is convinced that our human relations are improving in this country. I believe that anti-Semitism is one aspect of human hate which leads to various forms of discrimination, and that by legislation and the slower process of public opinion and education these irritations are lessening, be it ever so imperceptibly.

This optimism was reaffirmed in the recent incident at Lafayette College, whose president was reported in the morning newspapers to have accepted the first installment of a \$140,000 gift for scholarships which were not to be given to Catholics or Jews. Before the day was over, there was such an outburst of indignation from the alumni of Lafayette and others, that a hasty meeting of the trustees was called for the very next morning. Only five trustees could be rounded up at such short notice. The others were polled by telephone, and the gift was refused. It exemplifies the power of public opinion and the service rendered by a free press.

I have been preaching this optimistic faith of mine for a long time. But frequently this is resented by groups of people who see no peaceful and secure future for Jews in this country. The most extreme expressions of such resentment came to me from German refugees whom I addressed, one of whom rose after my address on "Nature of American Democracy" to

tell me that he found more anti-Semitism in this country than he did in Germany. More recently, a number of people in a predominantly Yiddish speaking group told me that I was speaking like a member of the American Council for Judaism in insisting that there is a future for dignified Jewish life here.

One can readily understand that a parent, whose child fails to gain admission to a college or medical school, will not see anything hopeful for Jewish future in our country, and no amount of reasoning on the basis of increasing legislation which makes discrimination more difficult will make him change his mind. But what is difficult to understand are the young people who have been indoctrinated with the idea that what happened in Germany will happen here, and therefore they'd better get over to Israel before it is too late. Then, there are the small number who enjoy poor health spiritually and feel sick if they are deprived of such an abnormal pleasure by the prospect of lessening discrimination.

I repeat, there is no doubt that hatred and discrimination exist in many and varied forms. But unless we believe that it can be reduced, if not eliminated from our American life, we will never make any headway. And it must be done by recognizing that anti-Semitism is but one aspect of hate, and that it can be lessened only to the extent to which hate in general is reduced. There is hardly anything we Jews need change in our Jewish life to bring about the desired results except to believe in the possibilities of improvement and join all forces that work to accomplish it.

THE EDITORS CHAIR

THE NJ POST lost a remarkable man to AMPAL several weeks ago. Although I often wanted to write about him in this department, I felt awkward about it as long as he was connected with the paper.

Several years ago I got a series of importunate letters from a character in Bridgeport, Conn., and I sent along the routine answer: we appreciated his interest in wanting to come to work for The POST; an opening might develop in St. Louis where we needed a publisher for our local edition, but that required an experienced man, and so forth.

The man was Fred Ruslander and when—after a telephone call or wire, I don't remember which—he came on to Indianapolis for an interview at his own expense, I was sure he was too old for us. But I told him that if he wanted to go to St. Louis as an advertising salesman, he could go for a trial, but we would be under no obligation.

Well, Fred Ruslander turned out to be a glutton for work; despite being over 50, he was always the last man to go home, the first on the job. Weekends to him were times when the office was empty and he could get another full week's work done while most people were taking their leisure.

Fred soon became publisher of our St. Louis paper and for two years served faithfully and well. He always told me that he would leave as soon as the challenge part of the job was done, and now he has left and The POST is much poorer for his leaving.

One last word. Fred is the father of Rabbi Selwyn Ruslander of Temple Israel in Dayton, Ohio, a chip off the old block.

Fred served during the war as trouble shooter for the Jewish Welfare Board in USO work; lost a son in the war; had a varied and interesting career in many other phases of Jewish communal work; has only disdain for escapist Jews and escapist rabbis; and has a heart big enough

for all the Jews of the world. He is the everlasting father, always looking to help those in need.

AMPAL has a much better man than they know.

THE ITEM in this chair recently asking readers to show their appreciation for the kind of a POST we are producing, by dropping a note to any of our present advertisers (or even to some whom they think should be advertising with us) has brought at least one result.

Ted Solinger, of the Interstate Stores in Owensboro, Ky., wrote the following letter to Frank Garson of Lovable Brassieres: Dear Mr. Garson:

I want to take this opportunity of telling you how much I appreciate the fact that you are consistently advertising in the National Jewish Post.

I am one of the many readers of this fine periodical and I believe it is about the finest Anglo-Jewish paper in existence.

Your advertising naturally helps to support this paper; and knowing some things about the problems confronting a paper such as this, it is my opinion that you are helping to keep it in existence.

You might be interested to know that some time ago I sent you an order for a style we did not carry, because I saw it advertised in the National Jewish Post.

I trust you will continue to allow this paper to carry your ads. I send you my kindest personal regards.

T. Solinger

This letter is exactly what I had in mind when I wrote the piece. I hope other readers will follow Teddy's lead. If they feel like sending me a copy of their letters, it will help out our advertising department just that much.

There must be at least a thousand POST readers who sell Seagram and Schenley whiskies, just to mention two leading brands. (Continued on next Page)

Portion of the Week

ACHAREH MOSS—K'DOSHIM

PARSHAT "Achareh Moss—K'doshim" (Leviticus XVI-XX). The first part of the weekly Torah reading is devoted to the laws of purification in the sanctuary, the scape goat, the institution of the Day of Atonement, the slaying of animals for food, and the sacredness of the blood as the very seat of the soul. We also find the prohibitions of unlawful marriage, unchastity and Melech worship. All these laws precede the second part of the weekly reading, the Imitation of God (imitatio Dei) by man and the idea of "Holiness of the Hebrew." "Holy Shall ye be, for I, the Lord thy God am Holy." This sense of Holiness is expressed not only by the observance of the ritual laws in the first part of the portion, but also through observance of fundamental moral laws, wholesome attitudes towards our fellowmen, love of neighbor, and prohibition of hatred and vengeance. Since Holiness is the aim of the Jew, it has to permeate his whole life, make it meaningful and a sanctification unto God from generation to generation. The promised land could only be the heritage of a sanctified people in whose midst dwells the spirit of Holiness. In that sense it is a land flowing with milk and honey, because "I am the Lord your God, who have set you apart from the other nations." The Haphtorah is selected from Amos IX, 7-15, who lived

in the days of King Jeroboam II about 750 B. C. E. The main word of existence to Amos is Righteousness, which to him, as to his successors, meant holiness of life in the individual and the triumph of right in the world. In his dealings with men and nations, he proclaims: God has but one test—their loyalty to the laws of righteousness; and he judges them accordingly. The sense of equality of man before God is aptly expressed in the famous sentence: "Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith the Lord"—The Third Chapter of the "Sayings of the Fathers" is assigned for reading to this Sabbath "Achareh K'doshim."

—Rabbi Frank Rosenfeld

The National Jewish Post

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GABRIEL COHEN

Editor and Publisher

BEN GALLOP

Managing Editor

HERMAN RUKWITZ

City Editor

Friday, April 28, 1939

Calendar

Lag B'Omer	May 1
Shavuot	May 2
Tisha B'av	July 1
Rosh Hashonah	Sept. 1
Yom Kippur	Sept. 1
Succot	Sept. 1

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

READER SAYS NJP HEBREW HANDLING LEAVES MUCH TO BE DESIRED

Editor, National Jewish Post:

A very interesting letter in the April 14 POST by M. Z. Frank. I am especially interested in his chiding the POST for correcting his Hebrew spelling. This matter has gotten my "goat" more than once recently; and I would admire some of the Hebrew quotations and names with a better Jewish appreciation if those words were not butchered. Furthermore, few of your "second generation" readers know what some of the words mean in "United States." So that if you use, for instance, the name Melave Malko, somebody should explain what Melave Malko means—not only translate. Another word that appears in The POST quite often is the word chalutzas. You will note that I use an "s" instead of a "t." The proper sound is the same as that of a samech—and no foolin'—I studied my Hebrew Diktik (grammar) some 70 years ago, and maybe I know what I am talking about.

Another interesting item I read

in the recent POST is about the Seder supper in Hammond, Ind., given by Rabbi Steuer of that city, to which half a dozen Christian ministers and their wives were invited. That is telling 'em; and I hope other rabbis too will take this up and carry on. In connection with this wonderful publicity, you will be interested to know that last April 11, a Seder service was shown through a film, loaned by the Anti-Defamation League of Miami, in the first Methodist church of this small inland Florida city. It also included a Confirmation ceremony. This sort of work and the "Message of Israel" on Sunday over ABC is bringing the time when we may praise the Lord and say Shehechuyuni Lazman Haze, for being free to "Praise Yave, Call on His Name, make known His deeds among the peoples."

E. A. REICH

Sebring, Fla.

Adm. Zacharias Is Jewish, Says Reader

Editor, National Jewish Post:

In an article which appeared in your issue of April 7th, your New York correspondent states that Rear Admiral Ellis M. Zacharias, retired, is a "non-Jewish anti-Zionist."

I beg to advise you that Rear Admiral Zacharias is Jewish. His 72-year-old brother, Mr. Laurence Zacharias, lives here in Hattiesburg with his son-in-law and daughter, Mr. and Mrs. Frank Dreyfus. They belong to our Congregation and Sisterhood, respectively, and their three children attend our Religious School.

Admiral Zacharias' niece, Mrs. Dreyfus, was very much surprised to learn that her uncle was termed "non-Jewish" in the POST and I assured her that I would write to you and that you would be glad to correct the error.

RABBI A. J. GROSSFIELD
Hattiesburg, Miss.

far superior ethically and culturally.

I am not a chauvinist (at least, not too much of one) when it comes to the Jewish group. I know their faults better than most. But what I am dead set against is the apologetic Jew, who would consider his life a success if he were invited to membership in an exclusive country club, etc. That Jew is turning his back on the most exclusive club in the world, if he only knew it.

HERE'S AN interesting story from Belle Kirschenbaum, who is one of The POST's circulation representatives in New York. Miss Kirschenbaum wrote to Frank Gross, our circulation manager, as follows:

"I was reading The POST in the subway this morning. Suddenly I heard a total stranger inquiring about the paper—where it comes from, who publishes it. I told her that I was submitting a subscriber's name today and that if she'd give me her name and address, I'd include it."

I don't know how many of present POST subscribers came to know the paper through friends who recommended it, but I imagine that a great part of our growth came that way. The POST's circulation is on the way up again, and when we do anything we do it on a grand scale, so 100,000 readers isn't beyond our hopes, with the qualification that such a figure won't be reached overnight.

Jewish Canada Entry Drops To New Low

MONTREAL, Canada—Jewish immigration into Canada this year will be the lowest since 1948, sources here reported this week. Only 4,449 Jews entered Canada last year, compared with 9,386 the previous year.

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THERE MUST BE SANHEDRIN FOR JEWISH REVITALIZATION, SAYS RABBI

Editor, National Jewish Post:

In closely considering the content of national redemption and its signs, we recall the prophet Ezekiel's statement of the tasks of the Redemption and its most important signs: 1. In gathering of the Exiled; 2. Unity of the Nation; 3. Keeping of the Torah, "As it is said, and they will follow my laws and observe my commandments." The maintenance of the Torah in the State of Israel is not one of the questions which have arisen as a result of the establishment of the State. In the view of Orthodox Jewry, it IS the issue for which we have suffered 2,000 years.

Ezekiel's prophecy dictates not only the observance of the Torah within the State, but by implication, makes it clear that redemption is impossible if it is neglected. Religious Jewry must take the responsibility for advancing the redemption principles within the social, political and economic spheres in its own life, thereby serving as an example and guide to all.

It may be asked, who will preserve the social laws of the Torah and point the way towards the establishment of the Torah in the services of the State? Who will impress the religious pattern of life in the community? The answer to these questions lies in the reestablishment of the Sanhedrin as the supreme authority of the Torah. The birth of the State of Israel found our religious leadership unprepared to assume certain State duties and functions. This state of affairs can be remedied only by the transformation of the Rabbinate into the Sanhedrin which is to assume responsibility in matters relating to Torah. If religious Jewry makes no effort to fulfill the social laws in its own life, fails to establish social customs in accordance with the Torah

and their leaders do not take the initiative in adapting the services of the State to the pattern of the Torah, then redemption itself will be endangered and the community will not bear a true Israelite character as visualized by our prophets.

Many ask if it is possible to realize the way of life of the Torah in our time? The question is not whether it can be achieved, but how. Only the Sanhedrin will be in a position to answer this question. Already one observes a religious awakening in the secular kibb tzm and moshavim, as I gathered from my visit to Israel. This must be strengthened. Many who have wandered from the fold still carry within them the spirit of the Ages. Our task is to bring this movement into all corners of life in the State of Israel. The Sanhedrin will be qualified to lead the way, thus realizing in full the prophecies of Ezekiel and Daniel.

RABBI A. S. JACOBSON
Bronx

29th General Zionist Settlement Started

NEW YORK—The World Confederation of General Zionists announced this week that the 29th General Zionist Settlement in Israel has been opened near Gaza.

Talme Yaffe was opened in commemoration of the Zionist leader, Leib Yaffe, who was killed in the Arab bombing of the Jewish Agency building in Jerusalem in 1948.

Cantor Available

Young, thoroughly experienced cantor, baritone, with highest recommendations, capable of conducting choirs and community singing. Music and Hebrew Educator, seeks progressive Conservative congregation. Write Dept. JC, National Jewish Post, Box 1633, Indianapolis 6, Ind.

Pulpit Wanted

Rabbi, U.S.-born, 28, married, college graduate, experienced as rabbi, educational director, principal, institute lecturer, seeks pulpit in modern Orthodox or Conservative congregation. Write Dept. AS, National Jewish Post, Box 1633, Indianapolis.

SYNAGOGUES!

Rabbi, experienced, American-born, modern Orthodox, university graduate, orator, dynamic personality, good organizer; wishes to change pulpit for progressive synagogue. Write Dept. XX, National Jewish Post, Box 1633, Indianapolis 6, Ind.

DIRECTOR OF YOUTH ACTIVITIES

permanent, full-time, wanted by Vaad Ha'Ir, Ottawa, Canada. Only well qualified, experienced applicants will be considered for directorship of teenage activities. Salary compatible with qualifications. Enclose recent snapshot and at least two references to: Dr. A. Hurtig, Chairman Youth Committee, 150 Metcalfe St., Ottawa, Ontario, Canada.

TRI-CITY JEWISH CENTER ROCK ISLAND, ILL.

Has a position open for a Cantor and Talmud Torah Teacher: Ability to assist in general center activities will be a great asset in favor of any candidate. Correspondence, covering experience, education and photograph, should be addressed to the Tri-City Jewish Center, 1804 7th Ave., Rock Island, Ill.

The Editor's Chair

(continued from previous page)

If only a few were to write to the New York offices of those companies, and recommend The POST strongly enough as an advertising medium, it would bring in the advertising, and might be just the push necessary to get us on the way. In fact, I imagine there must be among POST readers from 10 to 20 who are city-wide distributors of whiskey and their word is just that much more important. In fact, in our experience, if a liquor distributor writes in to the company to use a certain advertising medium in forceful enough language, the advertising is forthcoming almost immediately.

There is no question but that POST advertising will pay. The problem is to get the process started. Once some national advertisers recognize The POST, then others will want to use the paper, too. Nothing succeeds like success, and any national advertiser will want to see what other national products are being advertised first. The more placing ads in The POST, the more who will want to advertise.

Are there more readers like Ted Solinger who think the job we are doing is worth enough of their time and interest to send off a letter to the right place? I'm sure there must be.

IN RABBI Joseph H. Wise's Jewish Center of Mount Vernon, congregants are allowed to disagree in print with what Rabbi Wise preaches. Last November, congregant Irwin A. Eckhauser took exception to Rabbi Wise's theme that Jewish culture and ethics almost invariably was above that of the people among whom the Jews live.

Here is what Mr. Eckhauser wrote:

"In the sermon, 'The Perversion of Sodom,' Rabbi Wise asserted that, almost invariably, Jewish life has been on a higher level than the life and morals of the environment. He implied a definite superiority of Jewish life over that of its derivative religious systems.

"It seems to me that we ought not to overlook the fact that our code has some weakness and that other codes have excellent features. Do we not sometimes say that the child is superior to the parents that reared him?"

"I do not think that we ought

to say that just because something is part of our Jewish life it is necessarily the best. The real test of any code of morals is—has it made for better men and women, for a better generation—aye, for a better mankind?"

"If we look through the pages of history, we can view many instances of selfish, capricious, cruel and perverted individuals among Jews as well as among non-Jews. We find good men and women not only among the Jewish people but also in non-Jewish people who were inspired by their code to do what is right in terms of their standards, which may have been generally lower than those of the Jewish people.

"Yet, their contribution to philosophy, literature, way of life and behavior, music and education, are at times superior to those of our own.

"While, as Jews, we tend to glorify that which is Jewish, we ought not to minimize the fact that other peoples have contributed towards making this world a better and finer place to live in."

I think Rabbi Wise could have answered Mr. Eckhauser better than I can. But since Mr. Eckhauser's arguments sound so plausible, I'll take the trouble to point out a few things.

Does Mr. Eckhauser think that Jews could have produced a Hitler, a Torquemada, an Inquisition?

Much is made of the fact that Spinoza was ostracized by the Jews; yet his is almost the sole incident of excommunication by the Jews during the Middle Ages, in comparison to the torture and death by fire and at the stake for the backsliders among the other religious groups of that period.

No doubt Mr. Eckhauser has in mind western civilization of today as against Jewish culture and ethics of today. But here too I think the Jew excels by far.

Ethics is a difficult thing to prove or compare, yet by any comparison—charity, for instance—are not the Jews far advanced over their neighbors? Or take the arts, is not civilization higher among Jews than among non-Jews?

When it comes to married life, then the Jewish group is far advanced. Of course Jews are beginning to act like others now but this is, because of the inroads of the civilization in which we live. The Jew who remains true to his Jewish teachings is

The World Of Books

SPIRIT OF EAST EUROPEAN JEWRY CAUGHT SUPERBLY BY HESCHEL

PREFACE TO SCRIPTURE, By Solomon B. Freehof, Union of American Hebrew Congregations, Cincinnati, 260 pages, no price listed

THE WAY TO GOD, By Maxwell Silver, Philosophical Library, New York, 303 pages, \$3.

THE EARTH IS THE LORD'S, By Abraham J. Heschel, with wood engravings by Ilya Schor, Henry Schuman, New York, 109 pages, \$2.50.

By WARD MOORE

The series of essays which constitutes the first half of Dr. Freehof's book does not, like many so-called "introductions to the Bible," insult the reader's intelligence. On the contrary, Dr. Freehof offers information not readily available elsewhere in English—such as his detailed exposition of the Masoretic methods of safeguarding the text—as well as brief examples of the way in which the Oral Law was deduced from the written. Even the popular chapter headings: "How the Bible Grew," "How the Bible Was Preserved," and so forth, cannot negate the



clarity of Dr. Freehof's style nor the fascination of his material. Why he found it necessary to tack on the inevitable "Selections from Scripture" to the excellent first half of "Preface to Scripture," is beyond me; I would have thought it not only in better taste, but more in keeping with his purpose to send the reader direct to the full text of the Bible rather than to seize the occasion to anthologize. But I suppose that half a book is better than none, and for the first half of "Preface to Scripture" I am grateful to Dr. Freehof.

MOORE

AN ENTIRELY different matter is "The Way to God." Here, in bluff, man-to-man fashion, father and son discuss religion. This sort of ideological baby-talk has long been popular in certain

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Failure of Boston Jewry To Help DPs Get Jobs Threatens Disaster For Newcomers, Official Says

BOSTON—Failure of the Boston Jewish community to help Jewish DPs find jobs is demoralizing the newcomers and threatening disaster for them and a blot on the good name of Boston Jewry, it was asserted last week.

The warning was issued by Norman S. Rabb, member of a special committee that has been working with the newcomers to help them get employment, according to the Boston Jewish ADVOCATE.

"Unless the Jewish community of Greater Boston wakes up and meets its moral obligation to these new Americans, the DPs face certain disaster and the community a shameful record," he said.

He said 42 newcomers had obtained jobs

through the efforts of the Jewish Vocational Service and the Boston Service for New Americans.

He added that more than 50 able and willing workers were still dependent on communal agencies because they cannot get work.

Accusing the Jewish community of lack of feeling and understanding, Rabb said that most of the newcomers who were still jobless lacked a knowledge of English and "certainly we cannot expect that non-Jewish employers would hire them at this time."

"But it is not too much to expect that Jewish employers would," he said. "After all, not all of us came here with a thorough knowledge of English."

Christian circles not particularly distinguished for their intelligence or erudition. That it should now come forth in a Jewish guise is a sad measure of how far we must have come from the world of piety and learning described in Abraham Heschel's "The Earth is the Lord's."

Dr. Heschel's work is no perfunctory memorial, no nostalgic and sentimental wreath of posies on the cold grave of a dead era. In a few brief pages, the author at once re-creates, explains and pays tribute to "The Inner World of the Jew in East Europe" as "The Earth is the Lord's" is subtitled. It is rare to find a book which comes so near perfection to be free of preciousness, so reverent without adulation, or so convincing without pedantry.

"The story of the life of the Jews in Eastern Europe which has come to an end in our days . . . is, the author thinks, . . . the golden period in Jewish history, in the history of the Jewish soul."

BUT DR. HESCHEL has not written a history of the centuries in Poland and Lithuania. He has done much better; he has drawn a picture of a period, of a people who " . . . possessed whole treasures of thought, a wealth of information, of ideas and sayings of many ages. When a problem came up, there was immediately a host of people, pouring out opinions, arguments, quotations. One raised a question on a controversial passage in Maimonides' work, and many vied with one another in attempts to explain it, outdoing one another in the subtlety of dialectic distinctions or in citing out-of-the-way sources. The stomachs were empty, the homes barren, but the minds were crammed with the riches of Torah."

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By Julius Gordon, Didier,
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Lurie Denies He Seeks Jewish Quiz In Census

National Jewish Post

NEW YORK—H. L. Lurie, a national Jewish welfare fund official, this week denied a charge that he favored a religious classification for U.S. Jews in the United States Decennial Census.

The charge was made by Rabbi S. H. Markowitz, spiritual leader of the Beth David Congregation in Philadelphia, and chairman of the advisory committee of the Jewish Statistical Bureau. (NJP, April 7).

Rabbi Markowitz, in an interview with The POST, said that a small but powerful group of U.S. Jewish leaders were still pressing for introduction of questions on religion and religious affiliations of American Jews in the federal census.

SAYS LURIE LEADS

Rabbi Markowitz said the drive was being conducted by the Conference on Jewish Demography and that Lurie, executive director of the Council of Jewish Federations and Welfare Funds, was a leading figure in that effort. Lurie has served as co-chairman of the Conference on Jewish Demography.

"I have at no time advocated a religious classification in the United States Census," Lurie said in a statement to The POST. "I am, in fact, strongly opposed to such a classification and I am similarly opposed to the introduction of any so-called ethnic classifications in the U.S. Census. My objections are based on many grounds, including those of statistical validity and social policy."

In his statement, Rabbi Markowitz had contended that the Jewish Statistical Bureau was well equipped "to give any community technical advice and assistance in procuring the facts and figures required."

HOW IT WORKS

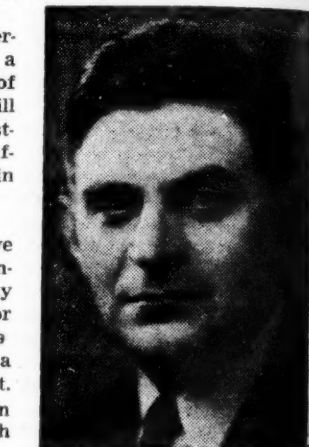
The bureau is one of the statistical offices of the 276 religious bodies in the United States which supply data for the Federal Census of Religious bodies. This has

of a theological seminary of any denomination seems to feel incomplete till he relieves himself of an "inspirational" book. This is Dr. Gordon's entry in the Peace-of-Mind derby. I learned nothing about a happy life from its pages, no doubt due to a glandular or intellectual deficiency on my part. But about your sense of humor I did glean one thing: it might be yours, it might be mine, but it's not Dr. Gordon's.

Hersey's Book Tops For Four Weeks

NEW YORK—(NJP)—John Hersey's best-selling novel of the fight of the Jews in the Warsaw Ghetto, "The Wall," remained in first place this week for the fourth week in a row in the N. Y. TIMES listing of best sellers.

Velikovsky's "Worlds in Collision" climbed from 14 in the April 16 listing, the first week after publication, to third place in the April 23 listing of general books.



H. L. LURIE
A Difference in Figures

been made in the seventh year of every decade since 1850.

Lurie said he still believed that the information about U.S. Jews made available for that religious census "has been inadequate, misleading and invalid statistically."

He said such views on the work performed by the Jewish Statistical Bureau were also held by Dr. Salo Baron, Dr. Max Weinreich, Dr. Uriah Engelman and other members of the Conference on Jewish Demography.

GET IT STRAIGHT

Lurie insisted, however, that the Conference on Jewish Demography "has never advocated the abolition of the reports on Religious Institutions made by the Federal Bureau of the Census."

He said what the group had done is to advise "on how the data furnished by religious bodies to the U. S. Census could be considerably improved."

The Conference on Jewish Demography also has urged "that the responsible Jewish organizations in the United States develop plans under Jewish auspices for securing better data on the Jewish population of the United States."

Israel Badly Needs Social Workers

NEW YORK—(WNS) Trained social workers and public health technicians are desperately needed in Israel and the Jewish communities of Frances and Italy. Mrs. Hortense U. Goldstone, head of the National Council of Jewish Women's Overseas Service Department, reported here on her return this week from a six-week inspection tour of the organization's over-seas activities.

The Sports Whirl

WHERE DID ADL GET DATA FOR BIGOTRY IN SPORTS REPORT?

By HAROLD U. RIBALOW

ALTHOUGH this column doesn't indulge in book reviews, Arnold Forster's "A Measure of Freedom" warrants limited discussion here because in this Anti-Defamation League report on bias and prejudice there is a chapter devoted to discrimination in sports. According to the book—and to the ADL press release on the book, the principle of "may the best man win" is often honored only in the breach. There is a lengthy discussion in the volume of the case of Sid Gordon who was allegedly smeared by St. Louis Cardinal players last season, mainly because Sid is a Jew; there are various analyses of other sports and the ADL "Scoreboard for Democracy" reveals that:

Boxing is the most democratic sport, and whatever bigotry there is comes not from the fighters, managers and promoters but from the fans themselves.

Baseball has a pretty clean slate, even though "racial epithets" are used in bench-riding. The Gordon incident is called the most important case of reported bias in 1949. But Jackie Robinson was not too well received (to understate the case) when he broke into the majors. And in spite of the fact that there are more Negroes than Jews in major league ball today, it can still be said that Negroes have it rough. Henry Thompson, third baseman of the N. Y. Giants, in a recent interview, said that life is far easier with the Giants than it was with the St. Louis Browns, but that there are still plenty of his teammates who have as little to do with him as possible.

FOOTBALL, WHICH BOASTS of a growing number of Negro stars, is coming along well in the fight for fair play for all. The comment made by Sid Luckman, which was played up in this newspaper a while back, that he never met with any anti-Semitism in his football career, is an interesting one. A few decades ago, Benny Friedman couldn't say the same.

Basketball, which breaks out now and then with a case of prejudice, is faring better in the East than in the Midwest. The famous Wyoming University case of a couple of seasons ago, and the recent matter of bias in pro ranks involving the Washington Capitols (reported in The POST) reveal that a great deal has yet to be done. Many coaches, even if they don't like Jews, will keep their mouths shut so long as Madison Square Garden—in New York City—is the mecca of the game.

Bowling, to which Forster devotes quite a bit of space, is frankly anti-Negro. And other sports—unlike the more liberal professional games—are loaded with people who practice and profess one bias or another. Golf, tennis, yachting and various athletic clubs openly bar Jews and Negroes. None of this information, by the way, is new. But there are some people who feel better when they see the known facts pinned up on charts.

IT IS QUITE revealing that, in the long run, what will count in the favor of those who fight discrimination, is the fact that the American people like a winner. The Elmo Roper study of anti-Semitism in American colleges makes clear that a winner is what most Americans want.

According to the Roper report 86 percent of the non-Jewish seniors didn't want a Jew to head the editorial board of the college newspaper. Only seven percent said they didn't want a Jewish majority on their football team. But, as I quote with Forster's italics: *Ninety percent said that it didn't matter if the majority of the players were Jewish or Negro so long as they were the best players.*

In writing this summary of the Forster book, this columnist would like to thank the author for giving him a plug by quoting from "The Jew in American Sports," in the chapter on discrimination in sports. Our story about how Wally Moses was kept in the minor leagues because, after he was found to be non-Jewish, John McGraw of the Giants refused to bring him to New York (McGraw was seeking a Jewish star) is retold by Forster. We may be carping now, but we also feel that we should have received credit for other paragraphs in this chapter which, we feel, were clearly paraphrased from "The Jew in American Sports." We won't overburden the reader with "proof" since ADL lawyers apparently continue to believe the material is original.

Russian Switch Kills Internationalization

LAKE SUCCESS—The abandonment of support of internationalization of Jerusalem by Soviet Russia was generally interpreted here this week to mean that the proposal was dead.

United Nations representative Jacob Malik announced that it had become "clear" that the United Nations General Assembly decision "does not satisfy the Arab or Jewish population of either Jerusalem or Palestine as a whole."

Russia was the only one of the three major powers to back the internationalization scheme without qualifications.

with the ADL and that there is no lifting from our book. But, here is one sample, to be judged by those who read both versions:

The Ribalow book, on page 224: "The predominance of Jews in the hoop sport is so evident that it has been the subject of learned articles and scientific treatises which attempt to prove that Jews are so built that they can best stand up under the tension, strain and stamina required by the game..."

The Forster book, published two years later, on page 171: "The prominence of Jews in basketball has actually been the subject of some astonishing articles seeking to prove that Jews are so constructed that they can best stand the tension and strain of the game."

The prosecution rests.



RIBALOW

JOY AND CAUTION MARK ISRAEL'S 2ND BIRTHDAY

TEL AVIV—Israel's second birthday Sunday was a festive occasion, with 1,000,000 Israeli Jews celebrating their state's start of its third year of existence.

Artillery salvos rocked the coast and ships of scores of nations docked in Israel harbors added their screeching din to the occasion.

Theme of the birthday was set by President Chaim Weizmann and Prime Minister David Ben-Gurion, who warned against overconfidence.

TORCHES ON HERZL

The festival started Saturday night when Joseph Sprinzak, speaker of the Knesset, lit a torch on Mount Herzl. The light for the torch was given to him by members of the famous Masada battalion which defended Jerusalem against Egyptian attackers in the early stages of the war.

Across the valley, another light blazed on Mt. Scopus and then on other Jerusalem hills. Similar ceremonies took place around Tel Aviv and Haifa.

LOTS OF NOISE

The traditional blowing of the shofar also marked the ceremonies, blending with the salvos from the ships and the roll of drums and far away bugles.

Open air theatrical performances in the cities, youth torch parades and street dancing marked the celebration in the cities.

More than 100,000 persons jammed the streets in Jerusalem to watch a military parade.

NOT IN JERUSALEM

Foreign diplomats were absent from Jerusalem, thus avoiding as to make it more anti-Jewish.

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TORONTO SCHOOL BOARD READY TO GIVE CLASSROOMS FOR JEWISH SUNDAY SCHOOL

TORONTO—Tentative approval was given last week by the Toronto Board of Education finance committee to a synagogue request for use of about 15 classrooms in the public school system for a synagogue Sunday school.

The request was made by Dr. Joseph Diamond, executive director of the Central Bureau of Jewish Education, who said that the Sunday school sponsored by Goel Tzedek Congregation needs classrooms for 250 pupils on Sundays.

Board officials said that the request involved a substantial change in policy. In the past the board has permitted use of school buildings but only for short periods of time.

Goel Tzedec, which wants the schoolrooms for a period of from next September to May, 1951, hopes to have its new synagogue built by the fall of 1951.

Digest Of The Yiddish Press

ARGENTINE JEWS WARNED NOT TO TRUST DICTATOR PERON

By RABBI SAMUEL SILVER

WHAT IS the truth about Juan Peron's attitude toward the Jew? The Argentine "strong man" ostensibly maintains the friendliest relations with his 400,000 Jews and with the State of Israel, where a forest was recently planted in Peron's honor. Many publicists aver that Peron is not antisemitic; and in Buenos Aires the "Argentine Jewish Organization" often wines and dines him and his Eva and are elaborately praised by the dictator. But that Peron is not to be trusted is the burden of a heavily-documented series by M. Glikowsky in The KEMP-FER.

Without saying what motivates Peron's pretense, Glikowsky insists that the friendliness is a sham, that Peron is a proto-fascist who is just toying with his Jews. Highly Catholicized Argentina is a nest of escaped Nazis, the writer asserts, and as evidence he quotes articles from a Peron-favored newspaper: "Al-Iagca". Sample quote, "It is libelous to say that Jews are not useful. The Germans proved that they can be used for soap thanks to ingenious chemical manipulations. It is one of the marvels of our age that Jews can be used to cleanse dirty laundry." The question remains, what is the truth about Peron and the Jews?

Why Did Russia Shift on Jerusalem?

Russia's surprise shift on the Jerusalem issue gratified but also embarrassed the Yiddish press. After months of painting Stalin as almost another Hitler, the Yiddish papers were caught short by the surprise announcement.

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Iraq Jews Rush To Exit Centers

BAGDAD—Six new registration centers were opened here last week to accommodate the rush of Iraqi Jews planning to leave for Israel.

Formerly the Bagdad synagogue had served as a registration office but synagogue officials have been swamped.

CHICAGO

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Orthodox Leader Assails Court Of L.A. Conservative Rabbis

National Jewish Post

LOS ANGELES—The establishment of a Bet Din (Court of Law) by the Conservative Rabbinate of Los Angeles was under sharp fire this week from Orthodox spokesmen.

Rabbi Jehuda Braver, an executive member of the Union of Orthodox Rabbis warned that serious religious problems will arise from activities of the Bet Din.

He said that a court of rabbis who had not received the traditional smicha (ordination) could produce marbe mamzerim b'yisroel (the increase of bastardy in Israel) by solemnizing divorces and chalitzah without proper knowledge of Jewish Law.

The Rabbinical Council of California, representing the younger Orthodox Rabbis of the state, recently passed a resolution protesting the establishment of a Bet Din under Conservative auspices.

Rabbi Braver, one-time president of the Ohio State Mizrahi (religious-Zionists) and former head of the Rabbinical Seminary in Mexico City, also sharply condemned Los Angeles Jewish life with the comment that "nowhere have I seen such a state of religious anarchy as exists here in Los Angeles."

He placed the blame partially on the "cynicism and low caliber" of many of the men who have "infiltrated" the local Orthodox rabbinate, a number of whom, according to the Yiddish Daily FORWARD, have recently been dismissed by the congregations for open Sabbath violations, false oaths and misappropriation of funds.

Rabbi Braver said that "unfortunately for them, they are now learning that their Conservative and Reform colleagues can do a much better job of preaching and not practicing."

Sabbath Riding Change Doomed To Fail, Says Orthodox Leader

National Jewish Post

INDIANAPOLIS—An official of the Orthodox Rabbinical Council of Chicago predicted this week that the proposed ruling of the Conservative Rabbinical Assembly to permit riding on the Sabbath to services will fail in its objective.

The prediction was made by Rabbi S. T. Swirsky, spiritual leader of the Agudas Achim North Shore Congregation and a vice president of the Chicago Orthodox organization.

Rabbi Swirsky said that the new Conservative stand on riding to the Sabbath was "contrary to Jewish Halachah (oral Law) and a flagrant violation of it."

EVERYBODY DOES IT

"Once permission to ride is granted, the people will employ the vehicle for business purposes and to desecrate the spirituality of the Sabbath," Rabbi Swirsky said.

He said he believed that riding on the Sabbath would never be permitted by Orthodoxy, whether in Israel or anywhere else.

The statements were made in comment on deliberations of a Law Committee set up by the Rabbinical Assembly to study the issues of adaptation of Jewish Law to the unprecedented conditions of personal and group freedom of American life.

HOW IT STANDS

The Law Committee was reported last week as overwhelmingly in favor of permitting riding on the Sabbath and use of electricity on the Sabbath, with the proviso that such changes would apply only to such acts as represented a duty within the framework of Jewish tradition.

Rabbi Swirsky was asked whether the present situation in Israel under which only Orthodox rabbis may perform marriages and grant divorces should remain in effect.

Rabbi Swirsky said that such authority should remain in Orthodox hands only, because "marriages in the traditional manner enhance the meaning and purpose of life and deepen the loyalties of affection and respect."

ONLY ORTHODOX

Orthodox control has been a major factor in Jewish survival, and the two institutions would lose their spiritual value if administered by unsympathetic hands, Rabbi Swirsky said in a broad criticism of Conservative and Reform rabbis.

The Chicago rabbi said he was not pessimistic about the problem of non-observance in Israel today and about the future of Orthodoxy there. He said his optimism stemmed in part from the decision to permit children of religious immigrants to Israel

to receive training in traditional schools.

WELL, MAYBE

Rabbi Swirsky was slow to concede the possibility that some changes might be desirable in Orthodox practice in the United States.

He indicated, however, that he would not be opposed to changes that might make services and Jewish life more attractive and meaningful to the modern Jew. He cautioned that such changes must be made through proper channels and not by individual rabbis.

BEN-GURION WARNS KIBBUTZIM LAG IN ACCEPTING NEWCOMERS

TEL AVIV—Prime Minister David Ben-Gurion sharply criticized the kibbutzim (collectives) of Israel last week, accusing them of failing to cooperate fully in absorbing new immigrants.

Ben-Gurion made the charge when he addressed a public meeting of Emek settlers at Ain Herod, according to the Tel Aviv Correspondent of the London Jewish CHRONICLE of London.

The statement represented Ben-Gurion's first public agreement with charges made by right wing parties that the kibbutzim are refusing to accept adequate numbers of immigrants.

The Prime Minister said bluntly that the collectives were not carrying a full load and lagged considerably behind the rest of Israel in absorbing newcomers. Members of the collectives reportedly fear that the identity of the kibbutzim may be lost under the impact of a large influx of immigrants.

Ben-Gurion urged the kibbutzim to overcome such fears and to take in much larger numbers of migrants than they have been accepting.

Vets Will Have Community City

TEL AVIV—A housing project of 700 homes will be built near Petach Tikva for veterans and immigrants. The community will be built on the principle of a "neighborhood unit" with schools, a commercial center and gardens. The project will employ hundreds of workers.

Israel Traffic Toll Mounting

TEL AVIV, Israel—In one respect, Israel is becoming like unto the nations—police are becoming disturbed at a mounting toll of traffic deaths.

Statistics compiled at Traffic Police headquarters here revealed that every day eight persons are injured or killed in civilian traffic accidents or in collisions between civilian and military vehicles.

Other figures show that one man, woman or child dies and three are left with crippling injuries every two days.

In 1947, 177 persons a month suffered minor injuries in traffic mishaps.

Traffic officials said that the accident rate in Israel is far higher proportionately than in countries with heavy road traffic such as the United States.

About 2,000 persons every month appear in court for violation or traffic accidents, the records show.

Midwest Orthodox Plan Permanent Conference

National Jewish Post

CHICAGO—Efforts to set up a permanent organization of Orthodox synagogues in the midwest will occupy delegates to the Second Synagogue Conference this week end.

More than 100 rabbinic and lay leaders from 20 communities in eight states are expected for the three-day meeting, which ends Sunday.

"The purpose of the convention is to create a permanent organization of traditional synagogues in the midwest," acting president Sam Schulman said. "This organization, to be known as the Midwest Synagogue Conference, will provide an instrument of service for the constituent members in the major fields of synagogue life."

Omaha Minister Joins Hart But Vows Fight Against Hate

OMAHA—One of Omaha's leading ministers, who accepted an executive post with the anti-Semitic and pro-fascist National Economic Council, defended his action and said he would fight to clean out any anti-Semitism in the organization, in an interview with the Jewish PRESS, local Anglo-Jewish weekly.

Dr. Elwood A. Rowsey, for 12 years pastor of the Dundee Presbyterian church here, will be a vice president of the Merwin Hart organization, in charge of its educational program.

Dr. Rowsey explained his position in an interview with David Blacker, publisher of the Anglo-Jewish weekly.

NOT A HATER

He told Blacker that he was not anti-Semitic and would not be a party to anything that smacked of anti-Semitism.

The B'nai B'rith Anti-Defamation League has listed the National Education Council among its list of professional hate-peddlers.

Isaac Don Levine, a right-wing writer, recently lambasted Hart as an anti-Semite, in his magazine "Plain Talk."

"There is no doubt that he (Hart) is in the business of merchandising anti-Semitism," Levine wrote.

WHY HE DID IT

Dr. Rowsey, also a strong conservative, told Blacker he had joined the Hart outfit because he was convinced that he could work through the organization "to protect the traditional freedom of America."

According to Blacker, Dr. Rowsey was convinced that those freedoms were "endangered by current trends towards socialism and concentration of power in the hands of government."

He said he shared Hart's opposition to socialism and communism and contended that "the battle to save America's freedom can only be won if Catholic, Jewish and Protestants join together and unitedly oppose these 'un-American' ideologies."

A PROMISE

"I will do everything in my power to cleanse this organization of whatever anti-Semitism may exist among some of its personnel," he told Blacker.

Blacker apparently did not raise the question of whether that promise applied to Hart, whose speeches and writings have clearly labeled him personally as an anti-Semite.

Dr. Rowsey said he wanted to help bring about a rapprochement between Levine and Hart, since Levine's views on economics "are approximately the same as those of Hart."

Dr. Rowsey will have headquarters in New York and Kentucky where he owns Diamond Caverns near Park City, according to Blacker.

Blacker said that from what he knew of Dr. Rowsey, he was convinced that the minister was sincere and that "he will resign from the organization rather than participate in any anti-Semitic activities."

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Rabbi Tabak Challenges Report Of HH Ritual Changes In Israel

National Jewish Post

NEW YORK—Reports that Hapoel Hamizrachi (religious Labor Zionists) in Israel have changed some aspects of Jewish Law were challenged this week by Rabbi Israel Tabak, president of the Orthodox Rabbinical Council of America.

Rabbi Ralph Simon of Chicago recently told The POST he had personally observed changes in Jewish tradition in Hapoel Hamizrachi (HH) collectives in Israel.

He was a member of a four-man mission sent to Israel recently by the Conservative Rabbinical Assembly.

The mission returned with a report that the majority of Israeli Jews who were religious had no means of expressing it because they could not accept the rigidity of Orthodoxy, the only form of recognized Judaism in Israel.

The mission recommended that the U. S. Conservative movement aid such Israeli Jews in getting congregations started.

Rabbi Tabak, who recently returned from Israel, categorically denied that HH in Israel had instituted such changes as mixed pews at service swimming on the Sabbath, which Rabbi Simon told The POST he had personally witnessed. (NJP, April 14).

A less direct criticism of Rabbi Simon and the other members of the Conservative mission was made by Rabbi Oscar Z. Farman, president of the Hebrew Theological College of Chicago.

"We must keep the Galus (exile) out of Israel," Rabbi Farman said, "At a time when every responsible person calls for greater unity in Jewish life, it is regrettable that some groups are attempting to push forces of religious expression that grew up in the Galus into Israel and disrupt the natural patterns of Judaism in the Holy Land."

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